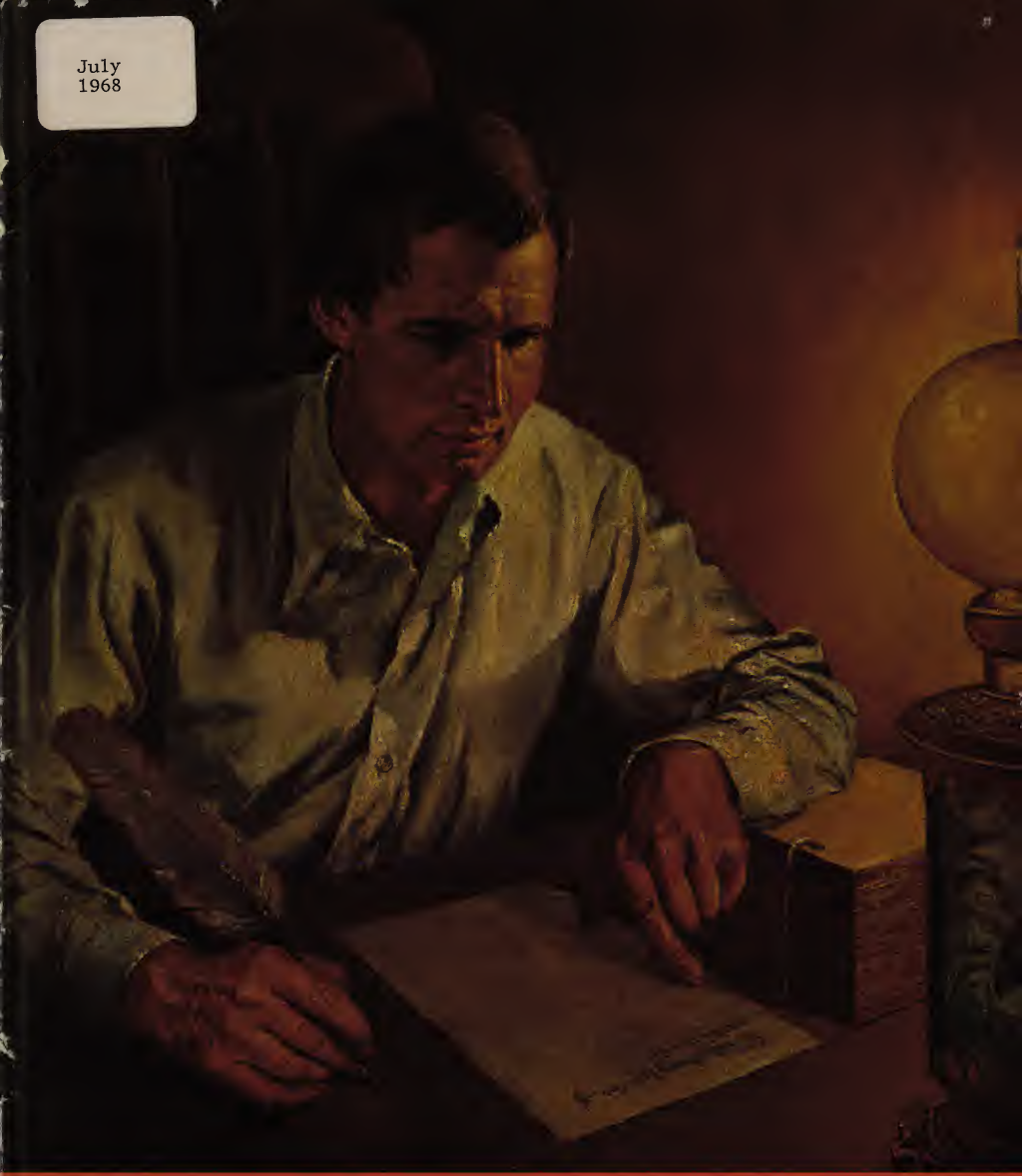
July
1968



THE Instructor

JULY 1968

THE Instructor

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[3]Includes Sacrament Gems and Organ Music.

[4]Includes Sunday School Hymns of the Month for 1968-69.

[5]Includes Memorized Recitations and Coming Events.

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CHART LEGEND

Dates indicate time when enrichment material applies: first number is the month; second number is the day; number in parentheses is lesson number.

• Dot indicates material has value for course.
A=Administration.
L=Library.
M=Music.

TRANSLATION BY THE GIFT OF GOD

(Our Cover)

Though youthful and unschooled, Joseph Smith was the chosen instrument of God to bring about the translation of the Book of Mormon. However, it must be remembered that although he was given all the powers and tools to aid him in this translation, it was not accomplished easily. Joseph could work only when he was in complete harmony with himself and his surroundings, and he spent long hours pondering and praying over the ancient plates. Through his continued diligence, faith, and the spirit of his calling, this translated record became a reality.

The total translation time covered a period of about 90 days.

—*Carolyn Dunn.*

THE CALLING AND OBLIGATION OF A MISSIONARY

by President David O. McKay

True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for one's fellowmen. THAT IS THE SPIRIT OF MISSIONARY WORK!

Now, as never before, the charge given by the risen Lord to his authorized disciples over nineteen hundred years ago—and today to his authorized servants in the Church of Jesus Christ—is being carried forth:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matthew 28:19-20.)

A Missionary's Four "Musts"

It is most inspiring to see how our young men and women are seeking the opportunity to fulfill that injunction given by our Savior. I should like to name four things which each missionary who has been called should strive to be:

FIRST: I would say he *must be worthy* of the call to represent our Lord and Savior Jesus Christ—the one perfect gentleman who ever walked the earth. Worthiness to represent him, and worthiness to represent the ward, is essential.

SECOND: He *must be converted* and have a knowledge that the gospel is the greatest thing in all the world. A man must know what he teaches before he can effectively bring others to see it.

THIRD: Service. He should have a *willingness to serve* others; a willingness to go out of his way to help others. Whenever you have something to do—something that you love, something that you are interested in—you want somebody else to share that joy with you. *It is the same with the gospel. If you feel it, and you know it, and sense its glory, you want somebody else to have it.* So the third point is *willingness to serve.*

FOURTH: Inspiration. The *seeking of divine guidance through prayer.* When one senses the glory of the gospel, when one realizes how comprehensive it is, what a great guide it is to a true philosophy of living, he senses his own need for help and guidance. Christ himself, perfect as he was, always sought his Father, particularly before any great event happened. When he fed the five thousand miraculously, God guided him to his own exercise of that power. Then he left on the Sabbath and spent the night in prayer, told the disciples to cross the lake in the boat and he would join them later. That was when the great miracle of walking on the water occurred.

That is the *fourth* help in the performance of missionary work—*guidance through prayer!* Once you sense that you can receive an answer and guidance, your difficulties will be overcome.

"Behold the Man"

There is a great obligation upon missionaries to let those who love them because they bring the message of the gospel, see in them the manifestation of the principles of the gospel of Jesus Christ.

(Continued on following page.)

(For Course 9, lessons of August 25, "What It Means To Be a Latter-day Saint"; for Course 12, lesson of September 29, "A Leader Is True To His Calling"; for Course 14, lesson of September 8, "Introduction"; for Course 25, lesson of August 18, "That Others Seeing You"; for Course 26, lesson of September 22, "Love First Yourself"; to support family home evening lessons 5 and 45; and of general 1 and 5; and of general interest.)

Do your duty, that is best
Leave unto the Lord the rest.

In missionary work the power of example is great!

When Jesus stood before Pilate, Pilate said, "Behold the man!" (John 19:5.) The eyes of the world looked upon a perfect Being, as I think Pilate felt He was when he drew the attention of the world to that great Son of God.

As I think of the thousands of persons who have accepted the gospel of Jesus Christ, I have thought of a power which was more active in those conversions than perhaps anything else excepting the inspiration of God. I have thought of the personalities who have influenced other personalities—the men and women who have won the respect and confidence of those who are seeking the truth, and the influence of those personalities upon those whom they have converted. I have thought of how many people are thankful to the missionaries and others for bringing the gospel to them, and of the tremendous responsibility resting upon those missionaries who have won the confidence of these thousands of converts and investigators of the Church. The responsibility of living up to the principles which they have taught these converts is indeed great. The man reported to be the wisest American said, "What you are thunders so loudly in my ears I cannot hear what you say."

Trust Is the Foundation

Missionaries, you are representatives! A representative must possess one quality, whether he is a representative of a business firm, of a social organization, or a representative of this Church, and that one outstanding qualification is *trustworthiness.* A business firm would not send you out, no matter how much you knew about the business of that firm, unless the executives of that business had confidence in you. You might be brilliant, you might be a good salesman, but if they did not trust you, you would not go out as their representative. *Trust* is the foundation of being a representative, and *to be trusted is a greater virtue than to be loved.*

Every missionary is one who is trusted, and to violate that trust is to lose manhood or womanhood.

You, as representatives, are representing your ward, and every member of that ward. You are also representing your parents, and that alone is sufficient to make every man and every woman an *exemplar.* I wish that every son and daughter in the world would realize the responsibility of being a son—just being a son or a daughter—carrying a name given to you in honor, and if it did not come in honor, then you have the responsibility of making it honorable.

Just to be a representative of your parents is sufficient to make a missionary live an exemplary life. However, it is not just your parents, not just your ward, that you are representing; you are a representative of the Church as a whole, ordained and set apart as a missionary—a representative of the Church. *You are what you say and what you do; and how you say it and how you do it will reflect credit or discredit upon the Church.*

Representatives of the Lord Jesus Christ

But it is not enough to bear the trust to be representative of parents and honor their name, or, if their name is not honorable, to bring honor to it. It is not enough to be a representative of the ward. It is not enough even to say that you are representing the Church and are officially set apart as a representative and a man worthy of the trust. *Greatest of all, you are representatives of the Lord Jesus Christ—and that is not a mere statement!*

Yours is the responsibility—greater than ever before:

1. To proclaim that the Church is divinely established by the appearance of God the Father and his son Jesus Christ to the Prophet Joseph Smith. And that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth;

2. To proclaim that its assigned responsibility is to fulfill the admonition of Jesus to his apostles to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world, Amen" (Matthew 28:19-20);

3. To proclaim peace and good will unto all mankind;

4. To exert every effort, and all means within reach, to make evil-thinking men good, good men better, and all people happier;

5. To proclaim the truth that each individual is a child of God and important in his sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration we imply that organizations or churches which deprive the individual of these inherent rights are not in harmony with God's will and with his revealed word.

Be true to your responsibility! Do your duty!

I congratulate our missionaries. I commend them. I pray God's blessings to enlarge their testimonies and give them power to express appreciation of his love and his guidance. May the work they have accomplished be but an inspiration for greater effort and greater achievements; all to the glory of God our Father, and his Son Jesus Christ, who stands at the head of this Church.

Library File Reference: MISSIONARIES.

Junior Sunday School

WHY IS A CHILD ABSENT?

A teacher and Junior Sunday School coordinator feel many concerns when a child is absent from Sunday School:

Is he losing interest in Sunday School?

Are his parents disinterested?

Did they fail to get him ready on time for Sunday School?

Is he ill?

Will he be too frightened or shy to return to Sunday School after a week's absence?

Did someone, a teacher or another child, offend him or hurt him the week before?

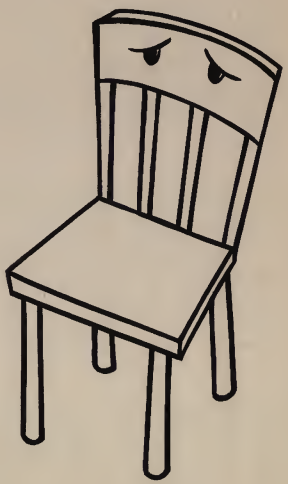
Does he have transportation problems?

Did he start out for Sunday School and have an accident on the way?

To obtain answers to these questions, and many others, the teacher or coordinator needs to make a personal contact with the child or his family or both.

Sister Florence Ludden, teacher of Course 5, Cypress, California, sends out the following verse with the simple drawing of a chair to absent members, along with other materials developed during class time. To help maintain a high percentage of class attendance, however, she finds she needs also to make personal calls.

—Child Area Committee.



*Dear*_____

I'm a lonely little Sunday School chair
And I wanted to be glad;
But you did not come today
And this is why I'm sad.

All through the lesson, I just knew
That you missed me as I missed you.

I hope that you can come next time
And fill this empty chair,
'Cause it's a lonely, lonely time for me
When you're not there.

(Have you a good idea to share with other workers in Junior Sunday School? The Child Area Committee invite you to send it to them for inclusion in THE INSTRUCTOR. *Write Sister Ethna R. Reid, 4225 Helaman Circle, Salt Lake City, Utah* 84117.)

To fulfill the demands inherent in our natures, we aim for the high goals of the Lord's plan. This requires that we have . . .

FAITH

THE BASIC PRINCIPLE OF PROGRESS

*by U. Carlisle Hunsaker**

Those who are growing toward spiritual maturity have come to realize that the principles of the gospel, rather than being a set of arbitrarily established rules, represent the only means by which man can achieve personal fulfillment. The principles of the gospel correspond to the demands of man's inherent nature. Man is eternal, and so are the laws by which he unfolds his latent capacities.

Our understanding of the gospel is significantly enhanced when we realize that man craves fulfillment, and that he finds no lasting satisfactions except as he is moving toward the development of his own higher possibilities. And in this connection it seems important to remember that the Lord has revealed the principles of the gospel, not as a means of testing our obedience, but out of a desire to teach man how to satisfy the demands of his own nature.

A Great Basic Principle of Progress

Faith, the first principle of the gospel, is the first great basic principle of progress. And it is first because no other principle can take its place. Faith is that *initial awakening* or *sense of possibility* that is a prerequisite to achievement—spiritual or temporal.

Perhaps these assertions can more readily be understood and accepted if they are considered in light of the purpose of life as revealed by our Heavenly Father. We must attempt to understand, in the context of personal experience, such statements as, "Men are, that they might have joy" (2 Nephi 2:25); and Christ's declaration, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) It is difficult to be enthusiastic about developing faith unless we have a reasonably clear picture of what faith can do for us. To be taught that faith is the source of joy or the abundant life may or may not inspire us to seek faith, depending on whether or not such words as "joy," "fulfillment," or "the abundant life" are, for us, more than mere words.

What is required for a person to experience true joy? What is the relationship between faith and joy? What thoughts and experiences do words such as "personal fulfillment" and "the abundant life" call to mind? And how is faith related to these experiences?

Joy Impossible without Faith

True joy is not to be confused with counterfeits which are so prevalent and easily experienced today. Perhaps an important clue to the relationship between faith and joy is suggested if we define joy as "the glow or sense of well-being that comes from being totally absorbed in pursuing clearly defined and personally accepted goals—goals which are in keeping with the demands of man's higher nature." It is through faith that we identify appropriate goals, and it is faith which makes these goals vivid and desirable. This emphasis upon the satisfaction of the "whole person" suggests the importance of having an intelligent, open faith which allows for an increasing awareness of principles worthy of our whole-souled commitment. It is possible to have faith in ideas or goals which do not confer that "wholeness" upon personality which man needs and desires.

We have repeatedly been taught that without faith it is impossible to please God. This does not suggest that God has a personal need to be the object of man's faith. The point is that God's primary concern is that man be meaningfully involved in the process of becoming what he is potentially. This is impossible without faith in eternal verities which can give direction to this natural striving. "Where there is no vision, the people perish" (Proverbs 29:18), is another way of stating this fundamental truth. Vision is perspective; it is a sense of direction, and it lends coherency to everyday living.

Because faith is the soul's dominant, impelling power, it follows that aspiration toward high aims results in accomplishment only when resolve is made firm by faith.

(For Course 8, lessons of September 1 to 22, "Faith," "Faith, 'Thy Will Be Done,'" "Faith In Things Not Seen," "Faith With Work"; for Course 16, lessons of September 15 and 22, "Meaning and Value of Faith" and "Religious Faith"; for Course 17, lesson of August 25, "Moroni's Farewell"; for Course 25, lesson of July 21, "With Sincere Heart and Real Intent"; for Course 26, lesson of September 29, "Love First Yourself"; for Course 27, lesson of August 25, "The Road to Exaltation"; for Course 29, lesson of August 11, "Practical Religion"; to support family home evening lessons 1 and 5; and of general interest.)

*U. Carlisle Hunsaker is a doctoral candidate at the University of Utah and an instructor at the Institute of Religion on that campus. Reared in Huntington, Utah, he received his B.A. at Utah State University in 1960, his M.A. at Brigham Young University in 1964, and later attended the University of Oregon. While there he served in his stake mission presidency. He and his wife, the former Dixie Dunkley, are currently members of Holladay 14th Ward, Holladay (Utah) Stake, where he is active in the home teaching program. They have three children.

Firm resolve is dependent upon faith because: (1) It is faith which heightens one's awareness of goals and their desirability; (2) It is through faith that one places trust in God as a source of power and guidance; (3) It is faith which confirms the feeling of self-worth and competency so essential to productive living.

Faith: The Unified Self

The following definition of faith was suggested by Nephi Jensen:

Faith is rationalized impulse. It is the unified self, thinking, feeling, and willing in one concurrent sovereign act of the soul. When the reason weighs the evidence and becomes fully persuaded; and the feelings are aroused by the deep conclusions of the mind; and the will is impelled by these conclusions and the driving power of these intensified feelings to determine that the thing shall be done—we have the real act of faith. This act is the completest act of the completest self. Aye, it is the supreme act of the supreme soul.[1]

The "unified self, thinking, feeling, and willing in one concurrent sovereign act of the soul." This definition gives us insight into the manner in which faith can confer that wholeness upon one's approach to living which is so essential if he is to experience joy and the abundant life.

I am reminded of a question put to me once by my six-year-old daughter: "Daddy, when you really want something, can you see it with your brains?" A little discussion revealed that what was being "seen" in this case was a bright new bicycle. And for this little girl persistence born of vision paid off. The bright new bicycle became a reality.

This incident relates to a thought often emphasized by the Apostle Paul. Paul's admonition was that we develop the capacity to live in accordance with unseen but essential realities, or goals. "We walk by faith, not by sight." (2 Corinthians 5:7.) And "Faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1.) In a sense, our goals are unseen, but the challenge is to "see" or "visualize" them so that they channel our energies and lend a sense of direction to our lives.

We must not think of faith as a religious requirement unrelated to the mainstream of life's activities. We are clearly unhappy when our inner forces are scattered; but when faith gives us the picture of our purpose, we are able to gather these forces into a powerful unity. Thus we experience "The creative expansion of the entire personality"—the abundant life.

[1]Nephi Jensen, *The World's Greatest Need*, Deseret News Press, Salt Lake City, Utah, 1950; page 107.

Library File Reference: FAITH.

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Luoma Photo.

Excerpts from a talk given at the Sunday School session of general conference, April 7, 1968, by Elder LeGrand Richards of the Council of the Twelve.

"FEED MY SHEEP"

The Sunday School wouldn't be much without its teachers, would it? And I am sure each one of us, if we reminisce, can recall lessons that we have learned in the Sunday Schools of this Church. This is the great teaching organization of the Church. Its mission is to teach the gospel to all members from the cradle to the grave; and not only to teach the gospel, but to teach *teachers*—to prepare men and women to be teachers in the Sunday School, in the other auxiliary organizations, and in the priesthood quorums. It is one of the greatest arms of the Church, and the largest establishment of the latter-day kingdom in the earth at this time.

I have a great respect for the Sunday School.

Sunday School Experiences

I think back to one of the first teachers that I can remember. I don't even remember her married name, because when she married she moved up to Logan, and I stayed in Tooele, a farm boy. But long after I became one of the general authorities of the Church, whenever I went to Logan on a conference assignment and wanted a real inspiration or an idea of what to say, all I had to do was to look down on the front row and see this Sunday School teacher of mine. And was she proud! I didn't think I had done anything to make her proud, but she was always happy to come over and greet me and remind me of the time when I was in her Sunday School class.

When my family and I came in from Tooele, we used to stay at Uncle Steve Richards' home in Sugarhouse. Uncle Steve was Lynn S. Richards' grandfather, and I remember going to Sunday School one day in the old Sugarhouse Ward with Lynn's Uncle Stayner. We were the same age, and although that has been over 70 years ago, I can tell you what the subject of the Sunday School lesson was that day. It was on the scripture, "Let your communica-

(For Course 9, lesson of August 25, "What It Means To Be a Latter-day Saint"; for Course 12, lesson of September 29, "A Leader Is True to His Calling"; for Course 13, lesson of July 21, "Feed My Sheep"; for Course 16, lesson of September 22, "Religious Faith"; for Course 25, lesson of July 21, "With Sincere Heart and Real Intent"; for Course 26, lesson of September 29, "Love First Yourself"; for Course 29, lesson of August 11, "Practical Religion"; to support family home evening lessons 5 and 41; and of general interest.)

tion be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matthew 5:37.)

How that teacher tried to impress upon us the kind of language we ought to use, and the care we ought to take in the things we said!

I had another experience in Sunday School that helped to mark my life, I think deeply. When I came into Salt Lake City to go to business college, as a young man of 17, they were holding Sunday School on the block east, across from Temple Square. Brother Milton Bennion, who later became general superintendent of the Sunday School, was superintendent, and Brother J. Reuben Clark, Jr. was one of his counselors. Dr. James E. Talmage taught us from his book, *The Articles of Faith.* In fact, this wasn't long after he had written that book, at the request of the First Presidency of the Church. As we sat week after week in that class, Brother Talmage taught us what the gospel really meant and the exaltations that God had waiting for the faithful among his children. We couldn't help but be inspired to want to keep close to the Church.

I recall that the last lesson period in Brother Talmage's class was turned over to the students for a testimony meeting. And I recall even to this day the testimony given by one of the brethren who preceded me. He said that every week when he came and attended that class, he felt as though he had been lifted up into the celestial kingdom. That certainly expressed my feelings, as a boy listening to Brother Talmage.

These are teachers that you never forget. Brother Talmage isn't here tonight; he has gone to his eternal rest. This little woman who taught me as a boy has gone to her rest. But I will always be grateful to both of them for their teachings.

Now I'll give you another thought. You know, every now and then when you listen to people, it does something for you. You don't remember everything that everyone tells you, but now and then somebody "rings the bell," so to speak, and you don't forget what they've said. So I'll tell you an experience I had with Brother Spry, who later became the governor of this state. Long before he was governor, he was one of our stake board members out in the country, and he used to come up from Grantsville and talk to us in Sunday School. One morning—I can see him standing there now at the pulpit—do you know what he said? He recited this little poem:[1]

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."

"And is mine one?" said Abou.
"Nay, not so,"
Replied the angel.—Abou spoke more low,
But cheerly still; and said, "I pray thee, then,
Write me as one that loves his fellow-men."

The angel wrote and vanished.
The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed,—
And, lo! Ben Adhem's name led all the rest!

[1]Leigh Hunt, "Abou Ben Adhem," from *Heart Throbs,* compiled by Joe Mitchell Chapple; Chapple Publishing Company, Boston Massachusetts, 1905; page 48.

"Feed My Sheep"

In other words, *be a teacher!* When I heard that poem, I thought how much I would like to love my fellowmen and be worthy to help them. After all, isn't that what Jesus meant when he said to Peter, "Simon Peter, lovest thou me more than these?" You remember that one morning shortly after the crucifixion of Jesus, Peter and several other disciples were returning from a fruitless fishing trip, discouraged, when they heard the Savior telling them from the shore, "Cast the net on the . . . [other] side of the ship." When they did as he bade, they brought in the net full of fishes. Then they took the fish ashore to cook them and eat them with the Master. After they had eaten, Jesus said to Peter, "Simon, son of Jonas, lovest thou me more than these?"

More than what? More than the fish, which represented Peter's life as a fisherman. Jesus was gone and Peter was leaving his work as a missionary and teacher to return to his old trade.

Peter said, "Yea, Lord; thou knowest that I love thee."

Jesus said, "Feed my lambs."

Then Jesus repeated his question, and Peter answered "Yea, Lord; thou knowest that I love thee."

"Feed my sheep."

And Jesus asked a third time, "Simon, son of Jonas, lovest thou me?"

Peter was exasperated. He said, "Lord, thou knowest all things; thou knowest that I love thee."

"Feed my sheep." (See John 21:1-17.)

How can we show our love of God in a more acceptable manner than by feeding his lambs and his

(*Continued on following page.*)

sheep? That is what the wonderful teachers are doing in this great Sunday School organization.

We have been taking a film through the Church entitled, "When Thou Art Converted." Remember, Jesus said:

. . . Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22:31-32.)

The Savior was emphasizing the importance of the calling of a teacher. Each one of you who occupies a position as a teacher in the Sunday School is called to strengthen your brethren and sisters, just as Peter was called by Jesus to do.

What Shall I Be?

You remember the story they used to tell about Brother Karl G. Maeser, who organized Brigham Young University under the direction of Brigham Young. Brother Maeser was trying to make up his mind about what he wanted to be in life. He thought of being a doctor; and then he said, "Well, they won't need any doctors in the next world." Then he thought of being an attorney; and he said, "They won't need any attorneys in the next world, either." Then he thought of being a teacher, and he decided that there would never be a time or a place where they wouldn't need teachers. So he became a teacher.

While I was in the South as president of a mission, there was a Dr. Sutton in Atlanta, Georgia. A great educator, Dr. Sutton has even taught from this pulpit in the Tabernacle. And he told this story. When he was a young man, his father told him it was time for him to decide what he wanted to become in this world. So he took the matter under advisement. First he thought of the minister in his town, and of how the people loved that minister. He thought it would be wonderful to be a minister.

He thought of being a doctor; of how a doctor relieves pain and performs operations. He thought it would be wonderful to be a doctor.

He thought of being an architect; of how exciting it would be to be able to design buildings and see them rise to the sky! He thought it would be wonderful to be an architect.

He thought of being a writer; of how a writer sways the feelings and thinking of men and women all over the world. And he thought it would be wonderful to be a writer.

And then he thought of the beautiful ears of corn that his father raised; and he thought it would be wonderful to be a farmer.

Finally, he got down on his knees and asked the Lord to guide him. And something seemed to say, "Why not be a teacher? Then your students will preach your sermons for you; your students will perform your operations for you; your students will build your buildings for you; your students will write your books for you; and your students will raise your corn for you."

So he decided to be a teacher.

Elder Albert E. Bowen, who was a member of the Council of the Twelve, in a speech given at the installation of Howard S. McDonald as president of Brigham Young University, said that he had studied under many different professors in the West and in the East: "But there was one man who stood out in my life, who did more for me than any other professor. He was one of my teachers in Logan, and it was he who, in the days of my youth, planted in my heart the desire to make something of myself." I thought at the time, wouldn't it be wonderful if that professor could have been present to listen to the statement of Albert E. Bowen and see the result of his teaching in the life of that great man.

Now, brothers and sisters, you are the teachers of the Church. You may not preach sermons, you may not write books, you may not build buildings —but your students will become the officers of this Church. They will become Sunday School superintendents; they will become bishops and stake presidents and high councilors; they will become missionaries to carry the gospel to the nations of the earth; they will be called to preside over missions; they will be the home teachers who go into all the homes of the ward with the message of the gospel; they will become even the general authorities of this Church. If you could look ahead 25 years and see what your students will become, it might make your daily task of preparing your lessons just a little easier. And you might be a little more careful of the kind of impression you make upon your students.

The Spirit Giveth Life

Tonight we have been admonished to teach with inspiration. From the Doctrine and Covenants we read:

And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. (Doctrine and Covenants 42:14.)

Some teachers just teach outlines; others teach students. The spirit in which we teach makes a difference. Paul says that "the letter killeth, but

the Spirit giveth life." When we teach with the Spirit, our lessons will rivet themselves into the hearts of our students, and help to determine what they will become in life.

Do you remember the story about the minister who was part of a great gathering watching an actor perform one night? The actor on stage was asked to repeat the Twenty-third Psalm. He stood up and repeated it in his oratorical style, and when he was through the audience applauded him. Then he turned to the minister and he said, "Now *you* repeat the Twenty-third Psalm." (You all know how it goes, "The Lord is my shepherd, I shall not want," and so forth.) There was no applause when the minister finished. Everybody sat in silence. Finally the man on the stage broke the stillness. "I know the Twenty-third Psalm," he said. "This man knows the Shepherd."

That is the difference between teaching with the Spirit and just teaching with the outline.

The Lord said to the Prophet Mosiah in the Book of Mormon,

And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

(Mosiah 23:14.)

What does that mean? It means that our conduct has to be such that the Lord can pour out his Spirit upon us, and we will speak and teach not only for and of ourselves, but under the influence and power of the Spirit of God.

Our Ward Threw Me Out!

Now, some teachers do not have much patience. If we could just remember that every boy and girl, and every man and woman, is a son or a daughter of God the Eternal Father, that he loves them, and he loves them so much that he gave his Only Begotten Son for them; and if we realized that if God had wanted old heads on young children he'd have put them there, it might help us to be a little more patient when things don't go just the way we feel they should.

While I was back in Washington a few years ago, as the Presiding Bishop, we were talking to bishops about developing leadership. The discussion turned to the young boys in their wards and the patience grown-ups ought to have with them. One man told this experience. He said that while he was standing in line to get into a theater in Washington, he started a conversation with the man next to him and he learned that this man was from Utah. "You're a Mormon, aren't you?" he said.

"No, I am not a Mormon."

This bishop wanted to make it a little easier for the man to confess if he really was a Mormon, so he said, "Well, I'm from Utah, and I thought we were all Mormons out there."

His neighbor replied, "I was once, but I'm not any more."

"Why aren't you?"

"One night one of the good brethren in our ward threw me out of the Aaronic Priesthood meeting by the nape of the neck. As I went out I told him, 'If you put me out of here I will never darken the door of your Church again,' And he did. And I never have."

I used to tell them when I was the Presiding Bishop that if we followed every problem case through before it was too late, we would never need to lose a boy. Let me illustrate that with another experience I had as Presiding Bishop. I was attending an award night for the boys of the Aaronic Priesthood and the young girls. (We had the girls program at that time.) We had a wonderful program, and then we went into the recreation hall for a banquet. The tables were beautifully spread with lovely linens and fine silverware. I sat in the center, and the stake president sat next to me on my right. The bishop of the ward was supposed to sit on my left, but he was late. When he finally did come in, he just nibbled a little at his food and then pushed his plate back.

"Bishop, what's the matter?" I asked.

"Well," he said, "one of the boys in there talked all through the closing prayer. Afterwards, when I spoke to him about it, he was offended. He grabbed his hat and went home. I followed him, and I stayed with him until he had apologized to me and I had apologized to him. It took a long time, but we're back together again."

You see, the only thing that was lost was that bishop's appetite, and he could get that back any time. But he had rescued a boy. If he had waited for a week, a month, or a year, to talk to that boy, the hurt would have callused over, and that boy might have found companions on the outside. He would have been like the man in the ticket line back in Washington.

God bless this great Sunday School organization with its wonderful officers and teachers throughout the entire world, for helping to promote the work of our Father in heaven. I leave you my blessing in the name of the Lord Jesus Christ. Amen.

Library File Reference: TEACHERS AND TEACHING.

Teacher Development Article for Stake Leadership Meeting and Ward Faculty Meeting

PREASSESSMENT First in the Threefold Process of Teaching

*by Eldon H. Puckett**

A little girl of kindergarten age once attended a college class with her student-father. As she sat apprehensively in the classroom waiting for the professor to appear, her inquisitive eyes surveyed the unfamiliar environment; she noticed several trigonometric equations on the chalkboard left there by math students of the previous hour. After studying for a brief moment one of the equations which looked something like this:

$$\frac{\cot A+\cot B+\cot C}{\sin^2 A \sin^2 B} = \frac{1}{\sin^2 A \sin^2 B} + \frac{\cos C}{\sin A \sin B \sin^2 C}$$

she said in a clearly audible voice which reflected a curious mixture of relief, triumph, and contempt, "A, B, C—Humph! *We've* already *had* that."

How many carefully prepared lessons have you had shot down by a similar statement from a forthright student? It's a rather deflating experience. Just a few months ago, an adviser to a deacons quorum was teaching a lesson which involved telling a particularly exciting story from the life of Samuel. With considerable anticipation he was preparing the boys to hear the story when, in response to a probing question, several replied, "Oh, yes. Our Sunday School teacher told us about *him* last Sunday." With the wind gone from his sails, this adviser felt adrift for the next few moments as he groped for a way to breathe excitement into a story from which the newness was gone.

Such predicaments need not occur if the teacher pays adequate attention to the first aspect of the three-fold process of teaching—preassessment. *Preassessment is simply the process of finding out in advance what your students already know about the lesson you plan to teach.*

Why Is Preassessment Important?

To answer this question, let us look briefly at teaching. Every Sunday School lesson should focus on one concept—one main idea. Rarely will this be an entirely new concept for the students in the class. Each will come, rather, with his own concept partially formed (for instance, about the nature of God). What his concept is will depend upon how he has interpreted his past experiences. Concepts regarding a particular thing or principle will vary markedly among the students in any class. The purpose of the lesson is to provide *learning experiences* (phase two of the threefold teaching process) which will teach the concept and promote its discussion and application in such a way as to modify or enhance the concept already held by each student in the class.

How can a teacher hope to fulfill this purpose without an awareness of the current status of each student's concept? Surely he cannot be maximally effective in modifying and building ideas for each individual unless he knows something—a good bit, in fact—about each individual's preformed concepts of those ideas. It is true that he can teach a lesson on the basis of his general impressions of what *might* be appropriate, and possibly come up with a "pretty good" lesson. But we are talking about *maximum* effectiveness as opposed to "pretty good."

We cannot, of course, look into another person's mind and see his concept of the main idea. All we can do is gather all the information we can about the person and make some inferences as to what his understanding is.

How Does the Teacher Preassess?

Preassessment, again, is this process of gathering information and of making inferences from that information in an effort to determine how much the student knows about the main idea to be taught.

There are many ways by which the teacher can get information about a student—information that will give clues as to the degree and quality of the

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student's understanding of the main idea. Following are just a few suggestions:

1. *Talk to others who know your students.*
   a. parents
   b. friends
   c. home teachers
   d. auxiliary teachers
   e. public school teachers.

How much more effective, for example, the priesthood lesson cited above could have been, had the adviser been aware of and capitalized upon the efforts of the Sunday School teacher!

2. *Talk to your students.*

Find or make opportunities for conversation with individual students—conversation of the variety which explores feelings and attitudes. Mental or written notes accumulated in this way help in determining the instructional approach for a lesson.

3. *Give a pretest.*

Knowledge of essential facts is one indicator of the depth of a person's concepts. Written expression of thoughts in response to essay-type questions also reveals much about a person's concepts.

4. *Carefully observe student behavior.*

The old adage, "I can't hear what you are saying, because what you do rings too loudly in my ears," points up the importance of observing behavior to get clues about a student's concepts. We might conclude, for example, that that child who is observed refusing to become engaged in conversation during the passing of the sacrament has a growing concept of reverence. Many other clues to concept development can be found through careful observation.

It is obvious that you will not follow all of these preassessment procedures for each student prior to every lesson. You should, however, use one or more of the techniques in connection with each lesson. Gradually, the cumulative effect of your preassessment efforts will give you a store of information to draw upon for preparing each lesson.

We have talked briefly about two aspects of the three-fold nature of teaching: *preassessment* and *learning experiences*. The third aspect is *evaluation*, which is the process of finding out what has been learned in the lesson. A moment's reflection will show that evaluation, in a sense, is also a preassessment activity, since in evaluating you are determining to what degree and in what manner concepts have been changed. This provides information upon which subsequent lessons can be built.

Summary

Each Sunday School lesson should focus on a single concept (one main idea). This concept will be partially developed to a different degree and in a variety of ways in each student who comes to class. Teaching, then, becomes a threefold process involving:

1. *Preassessment*—finding out in advance, for each student, the present status of the concept to be taught.

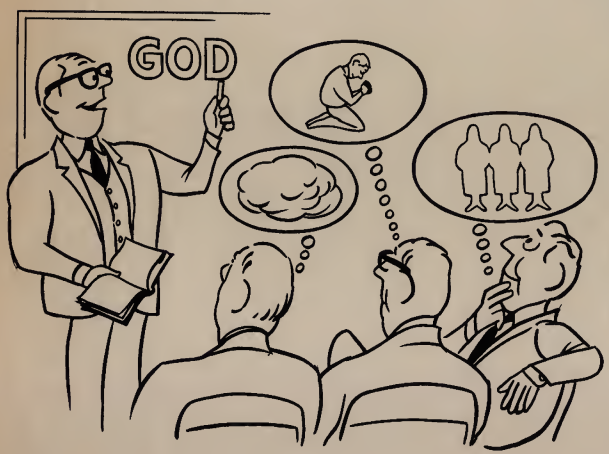
2. *Learning experiences* — providing activities which will show the main idea (concept) in a variety of appropriate ways, so that through discussion and application of it each student's concept is modified or enhanced.

3. *Evaluation*—finding out to what degree each student's concept has been changed.

Good lessons can be transformed into excellent lessons through careful attention to *preassessment*—the first phase in the threefold process of teaching.

Each student will come to class with his own concept on a subject partially formed (e.g.—about the nature of God.)

WHAT IS THE MAIN IDEA?



Art by Dale Kilbourn.

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

Art by Dale Kilbourn.

Courage develops in a child whose parents meet his needs wisely when he cries . . .

"MOMMY, IT HURTS!"

*by Merritt H. Egan**

We rely primarily upon the family as our first social institution to help children develop courage. Even if the family meets its responsibility optimally, however, the day-school teacher and the Sunday School teacher aid in a major way. How should teachers intervene in the lives of preschool children? Is crying a sign of weakness? Can a child be too brave? What may happen if feelings are contained within one's self? What is an ideal rate to develop courage? Are there different kinds of courage? The following thoughts may give us some basis for answering these questions.

Pain and Discomfort

Pain and discomfort are common in the lives of adults and children. Adults learn to accept this, but in the life of a young child even minor pain takes on great significance. The little child is striving to establish a rational contact with this world, to understand its complexities. Pain at first is unknown and hence is frightening to the child. The younger and more immature he is, the more he feels threatened by pain. Paradoxically, when a child is seriously disturbed, even major pain may be outwardly ignored, or minor pain may elicit an inappropriate response.

Often the small pains and discomforts that come into the life of a child are of greater importance than adults may suspect, because these problems represent many of the deeper fears he has, such as not finding his place in the world or losing mother or father. Situations of pain and discomfort are important crises in the life of a child, and the response of adults can reassure him and help him develop courage, or it can increase his anxiety and decrease his ability to progress to the next step in his development.

The Expression of Feelings

There are advantages in helping a child express his feelings and disadvantages in forcing him to dam them up. Some adults may give the child a feeling of guilt when he cries, or they may say he is a bad boy and his Heavenly Father will not like him. Even less-informed adults sometimes frighten or threaten a child in order to manipulate him for their own comfort. The adult who does this may be more irrational and immature than the crying child. We should remember that no one is expected to be universally pleasant when he doesn't feel well, even

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(For Course 3, lesson of August 4, "When We Experience Pain and Discomfort"; for Course 12, lesson of September 15, "A Leader Is Courageous"; for Course 25, lesson of July 14, "How Well Do You Know Each Other?"; to support family home evening lesson 5; and of particular interest to parents.)

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though it may make those about him feel better. To force a child to wear a constant facade, to use pathological defenses, encourages ill health, even depression.

The child's reaction to stress, as interpreted by the knowledgeable observer, reveals much about the degree of his maturity. His superficial reactions may not be indicative of what is going on underneath. True and false maturity may be difficult to differentiate. Incidents of pain should be utilized to develop a genuine strength within the child as well as the parents. These incidents are stepping-stones from which the ability to meet greater stress can be developed.

To cry at one age, when a certain degree of pain has been experienced, is expected. Indeed, under circumstances of severe pain, injury, or discomfort, not to show certain feelings would be abnormal. This is frequently seen in a child who has suffered a severely frightening experience, such as an automobile accident or the sudden loss of his parents. Sometimes the sorrow is so great and the shock so severe that the child's mind cannot face the problem and denies in part that it has happened. Thus, there is little outward evidence of sorrow—at least at the time. The mourning often comes later; or if it does not, the result of the stress often comes out in abnormal ways.

Crying may be a healthy or an unhealthy response to stress, depending on the circumstances. At a very early age it is one of the few expressions a child can make in an uncomfortable situation. It is a way of communicating to others that something is wrong. It is a request for sympathy, action, a companion, or it is a cry for help, a self-preserving mechanism. It expresses feelings and often makes the child feel better; it relieves bodily tensions to some extent. It is just about all an infant can do.

The Emotionally Deprived Child

Crying serves different needs and has various meanings which differ with age. The cry tells us something about the situation, the developmental level of the child, and the expertise of the parents and others who have influenced him.

Thus, crying is not always a sign of immaturity or lack of mettle—for an infant, a young child, or even for older age groups. It may be an appropriate way to express feelings. Adults may suggest, recommend, prescribe, or demand extreme bravery. We must not equate what is least painful to us with what is necessarily best for the child. It is difficult for most of us to listen to, help, or care for a crying, frightened child. It frightens us. Some children are conditioned by their parents and teachers not to cry—not to show emotions or feelings. They are taught to develop a facade—a false manifestation of courage. The child who doesn't cry is not necessarily braver than the one who does. He may be more frightened or have more punitive parents. He may have been conditioned by severe admonitions or physical punishment, so that a frightening situation is made even more frightening by the thought of his parents' reactions. Hence, he has learned to avoid expressing his feelings.

Some children do not cry and appear brave because it would do no good to cry; in fact, it would produce more pain. They have learned that there is no one who would respond to them—no one cares; or they would get a spanking. The child who is too stoic may be an example of the emotionally or physically neglected child. Deprived children often have few feelings, on the surface at least. Though we rarely see a physically deprived child, there are many children who are emotionally deprived in our culture.

Thus, when a child meets a crisis, what we see and hear him do on the surface may not be all that is present. Indeed, what is unseen may be of more significance than what we see and hear.

Pathological Defenses

There are different kinds of crying: there is an acute cry in response to an immediate hurt; there is a mourning type of cry that indicates a chronic unhappiness; and then there is a hopeless cry; and still later, no cry at all except a "cry" on the face—the stony face of massive denial born of repeated disappointment and hurt.

Under certain circumstances, it is legitimate to be afraid, upset, or hurt. Sometimes the expression of feelings through crying, speech, or other means, helps prevent a child from becoming so upset that he must use more irrational behavior such as temper tantrums. Facing problems as they come along makes it much less likely that he will later develop pathological defenses such as denial and suppression, or store up tensions until irrational behavior is produced. If he learns to face life's problems as they appear, he is less likely to develop handicapping anxiety, hyperventilation, temper tantrums, etc. People react in these ways when they find situations so traumatic that life must be turned off abruptly; and they may block out a crisis by denial or by actually becoming unconscious. Though he is immature, a child with adequate support from adults rarely needs to resort to these and other desperate behaviors. Temper tantrums indicate an overwhelmingly anxious state in a child. They are a sign that he feels great fear. The preschooler often feels so helpless that he must develop some degree

(*Continued on following page.*)

of omnipotence—pseudocourage—in order to stand the helpless feelings within him. Sometimes when he is thwarted repeatedly, he desperately needs to rule. He sometimes kicks, screams, or holds his breath until he goes unconscious. The situation is so threatening he can't stand it, and so he blocks it from his consciousness. Obviously, such a child needs help before he becomes this threatened.

Sources of Courage

The two great extremes on the continuum of motherhood are the totally rejecting mother and the symbiotic mother who encourages complete dependency. Either may produce a very disturbed child. Neither of these extreme types is likely to develop a child with courage. The first does not have the strength to take upon herself the responsibility of a child, and the second does not possess the ability to let the child leave her and to assist him in facing the world by himself. To allow the child independence may mean to the mother that she would be alone.

Courage, self-control, and strength come slowly. If a mother and teacher have developed great firmness of mind in a young person by the time he is 21 years of age, then all have triumphed. If independence, courage, self-control, and strength are forced too soon, the result may be failure, or a pseudocourage. Forced love often breeds hate. Imposed independence often stimulates dependency. Demanded courage may produce fear. Feelings that are disallowed often are internalized and come out in subtle symptoms. A child who is not allowed feelings becomes false, unsure, afraid.

To help a child develop courage requires a healthy, total relationship between the child, his parents, and other adults. We must not only love him but have some knowledge and develop the techniques to put this love and knowledge into action. Stories about real-life situations on a child's level, the vicarious experience of a friend who has gone through a certain challenge successfully, are helpful. Role playing is sometimes an aid. In general, the prayers, the "home corner," the drawing-cutting-pasting periods, and the story-and-picture periods outlined in *Gospel Lessons for Little Ones* are excellent tools for teaching children.

Each child is different. To assist a child in the development of courage, we must know something about his temperament, his past, and his present. We must know what stage of development he has achieved, so that we can stimulate him yet not overload him. We must view the child as a growing individual who gradually achieves courage. Bravery is developed, not prescribed.

Freedom to make choices, wisely administered, is a principle worthy of respect in rearing children. Though children often do things because they are forced to do them or because of fear, it is healthier if adults can influence them with love—the strongest "force" in the world. If a child is increasingly allowed choices within limits, he will be able to choose more and more wisely; courage may come slower, but it is more likely to be genuine when it is attained. Forced courage often melts away when the authority that demands it is gone, and it may be replaced by an even greater fear. Healthy courage, built on a solid foundation, gradually decreases fear and in time nurtures itself. Suggestion and confidence are powerful tools in the molding of courage.

Aids to the Development of Courage

It is helpful to put increased emphasis on what we should do under frightening circumstances and less emphasis on prescribing braveness. A child's bravery comes from the example of adults, from a sense of adequacy, and from parents who know what they are doing and have the time and energy to devote themselves in a healthy manner to their child. Courage develops in the child who has had his needs met in a wise manner in the past, who has parents who are available and who are wise in the way they support him as various crises come along.

How one handles a child in pain or any other type of crisis depends, of course, upon many things. One of these is his chronological age and, even more important, his maturational age. It is not so much what we do under crisis situations, but what we do in different circumstances, with children of different ages, degrees of maturity, and temperaments. The wise teacher or parent puts these and other complexities into his own God-given "computer," and with further help from above, handles the situation wisely.

Object lessons are sometimes taught better after a traumatic crisis. However, if a child can stand the additional pressure that talking about things "here and now" will bring, this is usually to be preferred. Little children do not have much ability to abstract, to deal with problems theoretically. They can understand things better when dealing with a concrete object or situation in their immediate environment. However, under certain conditions the immediate stress may be more than a child can absorb. He may at this time need help and empathy, not an exploration of his part in causing the problem, which only increases his anxiety. A child is likely to see as an enemy a person who is unable to be kind, sensitive, or give consideration and empathy

under these circumstances; and he is probably right. Unwise action by adults may boost the hurt of the incident to unbearable proportions, subtract from his store of courage, and thus make him more desperate when the next life challenge approaches.

When a child is hurt and in pain, we do what must be done physically—washing the affected part, applying a band-aid, etc. Equally important is the assurance we give him, spoken or unspoken, that we care, that we know what to do, and that we will assist him in doing it. As he grows older, we encourage him to do more and more for himself. Eventually the child can take care of the physical action but still needs mother's presence; still later, he is able to take care of himself completely. The child who has had mother love early in life, in a healthy manner, void of rejection or neurotic overprotection, is more likely to be able to take care of himself later, to become an individual. He needs to know in his early years that there is someone there who knows what to do and will do whatever he cannot. It is important to reassure him by listening, understanding, empathizing, or perhaps talking about a situation when you felt the same way. At the early ages some physical contact is appropriate. Adults should be honest about the pain of antiseptics, operations, etc., though it may be unwise to go into great detail about the various eventualities—at least with certain children.

It is better to prevent problems than to try to cure them. The proper handling of crisis situations now will help and prevent or minimize future ones. As our methods of pedagogy become more sophisticated, we should move into more highly developed methods of prevention. One of these may be described by the word "strens," a newly coined word which is an antonym for "trauma" or "injury." A "stren" is a planned experience appropriate to develop but not overwhelm the capacity of the individual. Hence, we need to put forth some effort toward developing "stren" situations for various children, ages, and circumstances. Ego functions don't just unfold; they are developed. The influence of a wise, significant person in the life of a child often decides what kind of a man he will be.

Library File Reference: CHILDREN.

THE BEST FROM THE PAST

	SUNDAY SCHOOL COURSE NUMBER											
Sept.	3	4	6	8	10	12	14	16	18	26	28	30
1	63-11-416 65-11-461*	61-3-Cover 61-4-Cover 62-11-Fbs 66-11-435*	63-Conv-Cover 65-12-465*	64-11-428 65-2-76 65-10-403 66-10-Osbc*	64-3-Fbs 64-11-432, 456 65-11-458* 66-11-424*	Preview	66-11-Fbs† 67-6-250 67-7-228 67-8-326 67-12-468, 482	Preview	64-9-336 66-3-100 66-4-Isbc 66-4-Isbc 66-5-Isbc* 66-7-265	66-5-192* 68-4-166	Preview	64-11-456, Isbc 65-1-38 65-2-48 66-5-Cs 67-2-68*
8	60-3-96* 67-3-Fbs	61-11-385* 61-7-234 66-11-426* 67-11-Cove*	63-12-432 65-12-Fbs† 66-11-416*	63-5-169 64-5-187 65-3-90 66-3-98	64-11-456 66-4-Cs 67-1-20	64-11-456, 459	66-3-81 67-3-102 67-7-262 67-10-412	63-3-Cs 66-11-Fbs* 67-12-474 67-12-468, 482	57-10-318, Isbc* 62-10-343 63-7-233 66-9-Fbs 68-2-Isbc	60-11-364* 62-10-331 65-12-500* 66-10-379* 66-11-438* 68-3-97	54-12-384, Isbc* 60-4-118, 138* 64-11-456	61-12-402* 66-4-Cs
15	62-11-Fbs 63-7-236 66-5-204* 67-8-304	61-11-10* 64-3-111 65-11-426* 66-11-452*	63-12-432 64-11-459 66-11-Fbs† 67-1-Fbs	65-2-52 65-9-379 65-10-383 66-12-460*	61-11-Fbs† 62-12-406 67-11-426, 432	64-11-456, 459 67-1-1, 30	65-7-290 65-8-330 65-4-132 65-8-308 66-4-Cs	63-Conv-20 64-11-428 64-12-474 65-12-500*	56-8-Isbc* 66-7-265	54-12-384, Isbc* 58-9-Isbc* 62-12-406 63-11-382 64-9-336 65-5-165	52-6-17* 54-12-384, Isbc* 58-9-Isbc*	64-11-459 64-12-Cs 65-1-Isbc 65-8-116 Isbc
22	62-11-372 63-6-226*	61-2-Cover 64-3-111 65-9-Cover	64-1-12 65-11-426*	59-2-Fbs* 65-4-121 65-10-384 67-2-94	59-1-Cs* 62-4-Fbs 66-11-444*	64-11-Fbs	67-3-97 67-5-202	61-2-56 65-2-56	64-6-224 66-1-Isbc 66-6-236 66-11-Isbc*	61-2-40* 63-2-61 64-2-50	54-12-384, Isbc* 60-3-73* 60-4-118* 62-12-406	64-12-472 66-1-36 67-9-366, 374, Isbc* 67-10-394*
29	62-5-Cover*	61-10-Cover* 62-3-Cover 66-2-73 66-6-222 66-11-435*	63-8-287* 65-10-414 67-12-Fbs	66-11-Fbs* 66-12-456* 67-1-18	61-3-78	67-1-10	66-9-Isbc 67-1-Isbc 67-7-262 67-9-366, 374 67-10-394	Review	62-2-Cs*† 65-5-Isbc 66-3-97 66-6-236	60-7-224* 62-11-366 64-9-340 64-12-480 66-2-53 67-11-434	58-12-383* 60-3-73* 60-4-118* 65-11-Isbc*	66-6-Cs 67-10-394*

† *In 1962 and 1963 many centerspreads featured Old Testament prophets. Please check bound volumes in your library. See also 1957-58 centerspreads on the life of Moses.*

HE LIVED BY FAITH

*by D. Evan Davis**

When I was 14 years of age, a patriarch laid his hands on my head and gave me a blessing in which he said, ". . . Through your faith and by the power of the priesthood which you shall hold, you shall be able to heal the sick and perform many wonderful miracles here upon this earth." Twelve years and one World War later, married and with a master's degree, I was still skeptical and cynical, trusting primarily in those experiences verified by my five senses. Then, in 1949, I met Carroll W. Smith, a spiritual giant of a man who not only lived by faith himself but who showed me the power of faith and challenged me to plant the precious seed within my own soul.

A Keg of Nails

Carroll William Smith had been a member of the Church only six years when he was called to the branch presidency in Grants Pass, Oregon. His immediate task was to get a meetinghouse constructed for the small but thriving branch. It was 1947, and construction materials of any kind were difficult to obtain due to the shortages incurred by the Second World War. Nails, especially, were in short supply. At one time every man, woman, and child in the branch was requested to go to a hardware store and buy a pound of nails—the total amount one individual was allowed to purchase. This sufficed for a short time; but one Saturday night there was only a handful of nails left with which to begin work on Monday morning. On a trip to the Midwest, Brother Thomas Morgan of the branch presidency had been fortunate enough to locate two kegs of nails; these he had ordered shipped immediately. Upon his return to Oregon they had not arrived; the presidency checked at the depot each morning for them.

Also needed was an "I" beam for the large arch between the chapel and cultural hall.

Construction was at a standstill; and Carroll W. Smith could never tolerate any phase of the Lord's work standing still. The presidency had been fasting and praying at intervals for several weeks regarding their needs, but on this particular weekend Brother Smith—with unwavering faith that the Lord hears and answers prayers—bowed his six-foot, 230-pound frame in simple, forthright prayer: "Father, we have set out to build and dedicate a house unto thee. We have done all that we can do. If we are to have a chapel here, you will have to intercede in our behalf." On Monday morning when the brethren checked at the freight depot, one keg of nails had arrived. Also, on the floor lay an "I" beam which lacked three inches of being the size they required. Upon inquiry, the station agent explained that a local contractor who had priority for obtaining steel supplies was returning the beam, as it was not the size needed. The contractor was promptly contacted and persuaded to sell the beam to the building committee rather than pay the return freight.

From that time on, work on the chapel was never held up for lack of materials.

The "Hoot Owl" Shift

About three years later, Carroll W. Smith was called to preside over the little branch in Ashland, Oregon. I served under him as clerk and then as counselor. Probably eight of the ten active families of the branch depended upon logging for their livelihood. The summer had come early, and it was hot. By July the forests were so parched that all logging operations were on "hoot-owl" shifts: begin at daybreak and cease operations by 10:00 a.m.; one haul of logs a day instead of three. The brethren engaged in logging for a livelihood could never earn enough money to make the large payments on expensive equipment and still exist through the winter until the next season. Then word came: the woods were too dry; the fire hazard too great. The forest would have to be closed to all logging!

Sunday morning President Smith advised the small congregation of his desire that they unite in fasting and supplication to the Lord for moisture. He proposed that the fasting terminate in a prayer assembly of all priesthood bearers on Monday evening at 6:00 p.m.

(For Course 8, lessons of September 1 to 22, "Faith," "Faith, 'Thy Will Be Done,'" "Faith, 'In Things Not Seen,'" and "Faith With Work"; for Course 12, lessons of September 1 and 8, "A Leader Is Humble" and "A Leader Is Courageous"; for Course 16, lesson of September 15, "Meaning and Value of Faith"; for Course 25, lesson of July 21, "With Sincere Heart and Real Intent"; to support family home evening lesson 41; and of general interest.)

Some of the details of this article were furnished by Rhea Arthur Smith, wife of President Carroll W. Smith.

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A surprise snowstorm in August brought sufficient moisture to lift the ban on logging.

The five-day weather prediction on Monday had the headline banner of the local newspaper: DROUGHT CONTINUES; CLEAR SKIES FORECAST. I shall never forget those big, rough lumbermen gathering in overalls in the chapel that evening. After the opening hymn and prayer, President Smith gave a review of the power of faith; and then all of the brethren knelt at their pews for silent prayer, followed by an audible prayer. The closing hymn was sung, the benediction offered, and the men returned to their families.

The next morning before dawn I was in a panel truck, churning up the dusty forest road with the loading crew. As dawn came, the clear, starry sky was transformed into a new, bright, burning day. Another scorcher!

About 9:30 a.m. we were loading one of the last trucks when suddenly, as though summoned by a dinner bell, clouds began forming at the mountain peak. From seemingly nowhere they gathered and blanketed the sky, growing darker by the minute. The air grew cool. Then, *unbelievably*, snow began to fall—and it kept falling. Within minutes the tail-hooker could no longer see the loader at the other end of the truck for the swirling snow. Logging operations were suspended. There, through the faith of the priesthood, we stood in a blinding snowstorm, in August!

The storm lasted only an hour or two. Snow near the tops of the mountains meant rain on the slopes and in the valley. Fruit orchards below were revived. The forests were moistened and refreshed. Power saws began to whine in the distance. D-8 "Cats" started out again in search of fallen trees. The loading "donkey" began to strain, lifting the next huge tree-trunk onto the truck. The storm turned out to be purely a local phenomenon, sufficient to lift the ban on logging and allow the brethren to resume the 12- and 14-hour days which meant sustenance for the year ahead.

A Rededication

Carroll W. Smith continued on in faith and leadership to become the first president of the Klamath Stake, laboring for ten years in a stake whose headquarters was 61 miles away. In 1961 he was called to preside over the Western Canadian Mission. Following is one of his experiences there:

One day a missionary phoned the mission home to report that his young companion had been thrown bodily off the porch of one home they had contacted, and his life had been threatened. Disappointed and discouraged, the young elder had boarded an eastbound bus determined to leave his mission and lose himself in a large city, because he knew the mission president would come searching for him. President Smith knew he could restore the young elder's faith and self-confidence if he could just find him. As always, when engaged in the Lord's work and blocked by circumstances beyond his control, Carroll Smith took the matter before the Lord.

The runaway missionary later related his experience:

"Although the bus was crowded, with people

(*Concluded on page* 272.)

"I STAND AT THE DOOR"

by Reed H. Bradford

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20.)

One of the magnificent characteristics of the Savior is his divine concern for each individual who comes into the world. Because of this concern, he was willing to extend to his brothers and sisters so many important gifts—the atonement and the resurrection, the authority and power of the priesthood. On one occasion the Lord said:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth! (Doctrine and Covenants 18:10-13.)

In numerous other places the Savior has expressed this same thought. For example, in the Sermon on the Mount he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Matthew 7:7.)

What is the reason that he is willing to do all of these things? His motive springs from the most divine definition of *love*. He wants us to experience the kind of joy that he himself experiences. On one occasion he said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.)

But he knows that for us to experience this kind of joy, we must understand, accept, and implement certain principles. During his earthly mission Jesus spent much time trying to make clear to his brothers and sisters the nature of these principles. No matter how concerned he is about us, he cannot just hand us this feeling of joy; we have to do something ourselves before we can experience it.

One of the real tragedies of life is that so many people do not understand the factors discussed here. They do not realize that one of the great goals of life should be to become as nearly as possible like Jesus. They have not tasted of the joy that could result from this effort. They have not been made aware of the methods by which it can be attained. What are some of the methods of attaining joy?

A Personal Relationship With Him

Many times we think of our Savior and our Heavenly Father in a rather abstract way. We often talk only about "Heavenly Father," rather than "my" or "our" Heavenly Father. The use of the possessive adjective is important; it reflects and heightens our feeling of personal kinship with this Father.

The omission of the possessive, of course, does not necessarily imply a lack of personal feeling towards our Heavenly Father. The point is that when we do feel a personal bond with our Savior and our

(For Course 8, lesson of September 22, "Faith With Work"; for Course 16, lesson of September 29, "Religious Faith"; for Course 25, lesson of August 11, "Not of the World"; for Course 26, lessons of September 8 and 29, "He That Hath Eternal Life Is Rich" and "Love First Yourself"; for Course 27, lesson of August 11, "Man's Responsibility for His Salvation"; for Course 29, lesson of August 11, "Practical Religion"; to support family home evening lessons 2 and 5; and of general interest.)

Heavenly Father, we become more sensitive regarding our daily behavior. When we pray, we are reminded of our behavior and recognize that a personal Being is concerned about it. A student, after attending an Easter sunrise service, said, "This morning, as I contemplated the meaning of the atonement and the resurrection, it became clear to me for the first time in my life that the Savior is sad when I sin."

We must take the time to think through the meaning of our personal relationship with our Heavenly Father and Jesus Christ. We must remember how intelligent, how wise, how understanding, and how loving the Savior is. He can lead the way and thus help us to avoid many foolish mistakes which would place limitations on our growth. He is always willing to point out to us the way in which our fulfillment can be maximized.

When we really feel—within the deepest resources of our soul—that our Heavenly Father and the Savior have a delicate and sensitive concern for us, this awakens a spontaneous desire to want to develop our potential. This desire to reach and grow can be inspired not only by the Godhead but by any person who loves us in a concerned, unselfish way.

Opening the Door

We must remember that only to the degree that we involve our own powers and abilities in a given situation will we fulfill the measure of our creation. The Lord said, "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (Doctrine and Covenants 58:27.) Only by the exercise of our own powers, abilities, intelligence, judgment, wisdom, and skill, will we grow.

Recently a friend of mine decided to leave the university where he was employed to accept a position in another university. His basic reason for leaving did not hinge upon money or better research opportunities; he was simply irritated by the behavior of some of the administrative officials at the university where he taught. I asked him whether he thought this factor had blurred some of the great opportunities which he presently had. He wanted to know what I thought these opportunities were. I explained that he had a chance to teach some principles which he could not teach at any other university in quite the same way. For such an opportunity, I thought he might overlook some of the administrative practices with which he disagreed. "The big picture" became more clear to him. After hours of reflection he decided that he was leaving the university for the wrong reasons. Subsequently he said to me, "You know, this whole experience has been painful, but I have certainly grown a great deal."

If our Heavenly Father were to give us answers to our doubts and our problems without effort on our part, he would not be contributing to our growth nearly as much as he does by letting us do things of "our own free will and choice." We must set aside some regular time for studying and evaluating the principles the Savior taught. We must try them out, and gradually they will become a part of our total personalities.

"Opening the door" means doing all we can on our own to find an intelligent and wise answer to our problem. When we have done the best we can, we should arrive at a tentative decision. Our next step is to present that decision to the Lord to see whether or not he can confirm it as a wise one. Jesus said:

. . . Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings. . . ." (Doctrine and Covenants 9:8-9.)

Recently a friend of mine who was just completing his PhD degree called me up to tell me about a dream he had had. He said that he had dreamed he was privileged to come into the presence of the Savior, but that it was very difficult for him to look into His eyes. He wondered why. The answer came to him that he had spent much of his life doing the right things for the wrong reasons. Therefore, he was not completely worthy.

In speaking of the temple, the Savior on one occasion said:

. . . My presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God. But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples. (Doctrine and Covenants 97:16, 17.)

Certainly, too, "man is the tabernacle or temple" through which our Lord may manifest his influence.

The Joy of Opening the Door

There are three major joys that result from experiencing the influence of the Savior in our lives:

The Joy of Becoming. Spiritual, intellectual, emotional and social growth are a continuing process. "If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the . . . peaceable things—that which

(Concluded on following page.)

bringeth joy, that which bringeth life eternal." (Doctrine and Covenants 42:61.)

The Joy of Extended Influence. In affecting one life, we also affect in an indirect way every person whose life is touched by that one. This is a case where one is more than one; one is the beginning of many. "You can count the number of seeds in an apple. But how many apples are in a single seed?"[1]

The Joy of Giving. As children, we come to appreciate the joy of receiving. And it *is* a real satisfaction to receive a gift from someone who loves and appreciates us. But equally satisfying is the joy of giving to another person simply because we recognize in him the same divine image that is in us. We give because we are all brothers and sisters, because we are all children of the same Father. When we give in this spirit, others are motivated to give back to us in the same way.

I recently went on a trip. As I arrived at a motel in a faraway city and opened my bag, I found a note from our youngest child, Randy. He is six years old. It said: "Hurry back soon. I love you." I resolved that night to try harder to be deserving of his love.

"Then give to the world the best you have, and the best will come back to you."

It is a joy to open the door and let the Savior in!

[1]The author is indebted to Elder Marion D. Hanks for this thought.

Library File Reference: SPIRITUAL LIFE.

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standing in the aisle at times, no one occupied the obviously vacant seat beside me. When I finally decided to leave the bus at one stop, I could not get out of my seat. At the next stop and the next I had the same experience. When I attempted to rise, some force seemed to press me back into the seat."

When the elder was finally able to get off, it was in one of the few towns where a branch of the Church was located. President Smith had been able to contact missionaries there. They met the elder, and he later returned to the mission home. Under President Smith's counsel and in prayer together, the young man rededicated himself to his calling and completed the remainder of his mission.

"I Wouldn't Trade Places With You"

I last saw Carroll W. Smith on the temple grounds in Salt Lake City during the general conference of April, 1965. He was stricken with cancer and had been allowed to leave the hospital in California only long enough to attend conference. Although he was in great pain, his friendly smile never faded.

As I talked with him, a young man ran forward and embraced him—one of his former missionaries. With tears in his eyes he said, "Oh, President, I've just heard of your trouble. If only there were some way I could trade places with you and give you my health and strength. You do so much good to people." The words answered by Carroll Smith are seared in my memory:

"Son, I wouldn't trade places with you if I could. My Father knows my problem; I've talked with him about it. If I continue to have this problem, it is because he wants me to have it. And I want every experience in mortality which he wants me to have."

In such tranquility and faith President Smith completed his earthly mission, leaving this life some two months later to take up his labors in the kingdom of heaven as a stalwart, faithful son of his Father. I frequently thank the Lord, as do hundreds of others, for the influence in my life of this great man who taught others to live as he lived—by faith.

FAITH

It might be man could learn
from steadfast hills
To be as strong as unrelenting rock
Without the need of soft remembering;
With faith that every blighted bud
will burst
Full blown into eternity
As beautiful and fragrant as the dawn.

—Evelyn Wooster Viner

Library File Reference: FAITH.

PGP 11
PGP 8
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PGP 6
PGP 1
PGP 9
PGP 2
DC 1

David Quits Jerusalem

BY HAZEL W. LEWIS

For three years Absalom had been afraid to enter Jerusalem because he had had his half-brother Amnon murdered and then fled King David's wrath. But Joab, the king's nephew, "perceived that the king's heart was toward Absalom" (2 Samuel 14:11) and prevailed upon David to let him return. Two years later the king fully forgave headstrong Absalom and took him to his heart again.

Although Absalom was selfish, unprincipled, and ambitious for power, his father, King David, and the people loved him. He was a handsome man:

. . . In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. (2 Samuel 14:25.)

He was especially renowned for his beautiful, long heavy hair.

If Absalom had used his comely appearance for good, it would have been a splendid thing, but because he had designs on his father's throne, he devised means to turn the hearts of the men of Israel against King David. He would rise early in the morning, prepare his chariots and horses, and with fifty men running before him go down to the gates of the city. If any man had a controversial matter and wanted to see the king, Absalom would say to him:

See, thy matters are good and right; but there is no man deputed [assigned] of the king to hear thee.

Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel. (2 Samuel 15: 3-6.)

After living in Jerusalem for a number of years, the conniving Absalom told his father that he had made a vow while at Geshur in Syria, that if the Lord would bring him back to Jerusalem, he would serve Him. Now he wanted to go to Hebron, the priestly city where Abraham and his family were buried, and offer sacrifices in fulfillment of his vow. Unsuspecting King David, who dearly loved his son, said, "Go in peace." (2 Samuel 15:9.)

So Absalom left Jerusalem, accompanied by 200 men. The men did not know of Absalom's intentions. "They went in their simplicity," the scriptures say, assuming they were going to participate in festivities connected with the religious ceremony.

Arriving in Hebron, Absalom established headquarters to bring about his conspiracy and "sent spies throughout all the tribes of Israel. . . . And the conspiracy was strong; for the people increased continually with Absalom." (2 Samuel 15:10, 12.)

Then a messenger went to King David and told him that the hearts of the people had turned to Absalom. We can imagine how David felt when he learned to his surprise that his son was conspiring against him.

And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom. . . . (2 Samuel 15:14.)

And the king, with sorrow in his heart, left Jerusalem, taking the members of his household with him. Others followed after their beloved king, including 600 men from Gath.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. (2 Samuel 15:30.)

When they were well away from the city, however, David sent back to Jerusalem the two priests who were carrying the ark of the covenant, and their sons. Later he also told his faithful friend Hushai to return, instructing him to feign loyalty to Absalom. Hushai was to listen to what went on in the palace and give his information to the priests. The sons of the priests, in turn, would relay the information to David.

So Hushai, David's friend, returned to the city of Jerusalem. When Absalom finally entered the city as conqueror, Hushai pretended that he wanted to please Absalom, so he said, "Whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide." (2 Samuel 16:18.)

Also at court was Ahithophel, a conspirator with Absalom against King David. He and Hushai advised Absalom what course he should pursue to capture David. Ahithophel suggested that twelve thousand men be chosen to go after King David that night while the latter was weak and weary. But Hushai disagreed:

And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

(Concluded on opposite back of picture.)

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From a painting by **J. J. Tissot**
Courtesy, The Jewish Museum, N.Y.C.

DAVID QUITS JERUSALEM

David Quits Jerusalem

(Concluded from opposite back of picture.)

For, said Hushai, thou knowest thy father and his men, that they be mighty men. . . .

Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, . . . and that thou go to battle in thine own person. (2 Samuel 17:7, 8, 11.)

Clever Hushai knew that it would take Absalom a long time to get such an army together; and in the meantime the sons of the priests could run to tell David and his followers to cross quickly over the River Jordan. This was done, and the king and his forces went to a city called Mahanaim, the former capital of King Saul's kingdom.

The king's friends in Mahanaim, in their concern,

Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness. (2 Samuel 17:28, 29.)

In a short time the armies of King David and of Absalom met on the battlefield. But more men lost their lives because of the unfavorable terrain than were killed by the sword. In all, some twenty thousand men perished.

Even though David was fighting the forces of his own son, he said to Joab, Abishai, and Ittai, three of his captains, "Deal gently for my sake with the young man, even with Absalom." (2 Samuel 18:5.)

Absalom, riding a mule, made a desperate effort to get away from some of David's men. As he went under the thick boughs of a great oak tree, his long thick hair caught in the branches of the tree and he was left hanging there. A certain man saw Absalom's plight and told Joab. Contrary to the king's instructions that "none touch the young man Absalom," Joab took three darts and thrust them through the heart of the victim. Ten young men who carried Joab's armor came by and helped him kill Absalom. Then his body was taken down and placed in a big pit in the woods. A great heap of stones was piled upon him, and the soldiers fled to their own tents.

Ahimaaz, the son of Zadok the priest, and a young man named Cushi, were sent as messengers to bring tidings to King David, who sat waiting between the two gates of the city of Mahanaim. To each of the messengers he said, "Is the young man Absalom safe?"

And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! (2 Samuel 18:32, 33.)

The king continued to grieve for his rebellious son. Finally he was scolded by Joab, who told him that if he didn't play a more manly role, his people who had fought for him would desert him by nightfall.

And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. (2 Samuel 19:5-7.)

Then King David went out to the people and sat at the gate. After some time he and his servants and all those who had followed him went back to Jerusalem. He was made welcome in that city and on his throne. King David showed many kindnesses to those who had cared for him through the unfortunate days of the rebellion of Absalom.

ABOUT THE PICTURE

The picture, "David Quits Jerusalem," depicts King David and his faithful servants and friends leaving the city of Jerusalem. What a sad day it must have been for David! His ungrateful son, Absalom, through his desire for power and adulation, had "stolen the hearts of the men of Israel" and was now ready to take his father's throne and even his life.

Tissot has captured the expression of sadness on the faces of the group as they leave their beloved city. Note the covered heads of the central figure, David, and his followers, and the bare feet of many. This was a Hebrew custom which indicated great sorrow and humility.

Although we are primarily interested in the story this picture portrays, Tissot, who spent many years in the Holy Land sketching and researching for his Old Testament pictures, has given us a remarkable feeling for the terrain and the clothing styles of that time.

References:

The One Volume Bible Commentary, edited by J. R. Dummelow; the Macmillan Company, New York, N. Y., 1958; pages 201-204.

Heber C. Snell, *Ancient Israel*, third edition; University of Utah Press, Salt Lake City, Utah, 1963; pages 77, 78.

(For Course 11, lesson of July 14, "A Shepherd Who Became a King"; for Course 12, lesson of September 8, "A Leader Is Humble"; and of general interest.)

Library File Reference: DAVID.

PGP 4
DC 2
PGP 5
PGP 3

Adam Was a Great Man

A Flannelboard Story by Marie F. Felt

Once upon a time everyone lived in heaven with God, our Heavenly Father. We were his spirit children. With us lived such great people as Jesus Christ, Adam (whose name in heaven was Michael), Noah, Abraham, Jacob, and Moses.

Now, since our Heavenly Father was the Patriarch, or the head of this large family, he planned to do something very special for his children. He planned an earth for them to live on. There they would get bodies so that they could have the power to do some of the things he did.

He planned this earth. And then Jesus, his son, the God of the Old Testament, created it as our Heavenly Father had planned it to be. Michael was his helper. (*End of Scene I.*)

The Bible tells us that after the earth was created, God said,

. . . *Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them . . . and* [God] *breathed into his nostrils the breath of life; and man became a living soul.* (Genesis 1:26, 27; 2:7.)

The first living soul on this earth God called Adam, but his name in heaven was really Michael—he had been Jesus' helper in creating the earth. Our Heavenly Father and Jesus had given him the honor to be the first man to come to this earth and receive a body. Michael had been happy about this; but now that he was living in the beautiful Garden of Eden that God had created for him on this earth, and was called Adam, he did not remember what had happened before. He only knew that he had come to earth to work hard and prove himself and try to do all the things that the Lord our God should command him. This meant that Eve, Adam's wife, should also honor God and obey his commandments. (*End of scene II.*)

One day, however, Eve was tempted. Lucifer, or Satan, a rebellious son of our Heavenly Father, who would not obey him, came to Eve. He came in the form of a serpent, or snake. He asked Eve if she and Adam were allowed to eat the fruit of any tree. She told him yes, all but one; and she pointed to that tree. It was the tree of knowledge of good and evil.

That was exactly what Satan wanted to know. He wanted Eve to disobey God. So, in a cunning, convincing sort of way, he got Eve to eat the fruit of that tree. He did it by telling her that if she ate it, she would become like God; she would be very wise, she would know what was good and what was bad.

After Eve had eaten the fruit, she got Adam to eat some of it, too. (*End of Scene III.*)

Soon after Adam and Eve had eaten the fruit, the Lord God came into the Garden to visit with them. But he could not find them. They had hidden themselves because they knew they had done wrong.

The Lord God called again and again. Finally, they came out to meet him; but they were sorry and ashamed because they had disobeyed and they knew it.

After they told him what they had done, the Lord told them that they could no longer live in the beautiful Garden of Eden. They must leave and go to another part of this earth to make their home. Sorrowfully they left; and the Lord God closed off the Garden so that they could not get back into it. (*End of Scene IV.*)

In their new home, outside of the Garden, they had to work hard to grow their food and build a home for themselves and their children. But they did not forget the Lord. Adam had brought the priesthood with him when he came to this earth. This is the power to speak and act in God's name and perform all duties pertaining to the building of the kingdom of God here on this earth. They prayed daily to their Heavenly Father, and he answered their prayers. (*End of Scene V.*)

He also told them to offer the firstlings (first) of their flocks of lambs as a sacrifice unto the Lord; and they obeyed him. One day an angel of the Lord appeared to Adam and asked him why he was offering sacrifices to the Lord. And Adam said to him: "I know not, save the Lord commanded me." (Moses 5:6.)

Then he was told that his offerings represented the sacrifice Jesus would make some day for all the children of our Heavenly Father who would ever live upon this earth. They were also told to do all that they did in the name of Jesus Christ and to pray to our Heavenly Father always in his name.

Adam was so pleased that he blessed God and prophesied concerning all the families who were to live upon this earth. "And Adam and Eve blessed the name of God, and they made all things known unto

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(For Course 4, lessons of September 1 and 8, "God Plans a Beautiful World" and "Heavenly Father Created All Children"; for Course 6, lesson of September 29, "God's Kingdom Began with Adam"; for Course 12, lesson of September 29, "A Leader Is True to His Calling"; to support family home evening lesson 4; and of general interest.)

their sons and their daughters." (Moses 5:12.) *(End of Scene VI.)*

But Satan was angry. He came to them and said, "I also am a son of God. Do not believe what Jehovah has told you." And some of the children did not believe. They began to love Satan more than God. (See Moses 5:13.) That meant that they did many evil and wicked things of which our Heavenly Father did not approve.

Adam and Eve, however, did not follow Satan. They remembered our Heavenly Father and Jehovah and their teachings, and they obeyed them. It made them very unhappy to see some of their children obey Satan instead of the Lord God.

When Adam felt that it was right to do so, he ordained Seth, his son, and others, to the priesthood which the Lord God had given to him. These men could now ordain others who were worthy of the priesthood.

Adam also asked Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah to come to him. This was about three years before he died. As the patriarch to the large family that had now come to this earth, he gave each of them a patriarchal blessing.

And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. (Doctrine and Covenants 107:54, 55.) *(End of Scene VII.)*

To all of us, Adam was and is a great man:

1. He helped Jesus (Jehovah) create this earth.
2. He was the first man and the first patriarch on this earth.
3. He established our earthly government after the plan of our heavenly government, which is patriarchal.
4. He brought to the earth the priesthood, which is the power and authority to act in God's name.
5. He is the one through whom all men and nations will be blessed.

Our Heavenly Father is very pleased with Adam, and we are grateful to him. *(End of Epilogue.)*

Library File Reference: ADAM.

How To Present the Flannelboard Story

Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

Characters and Props Needed for This Presentation Are:

A group: Michael, Abraham, Jacob, and Moses (PGP 1). To be used in Scene I.

Jesus (Jehovah) (PGP 2). To be used in Scenes I, II, IV, VII, and Epilogue.

A world globe. To be used in Scene I and the Epilogue.

Adam (PGP 3). To be used in Scenes II, III, IV, and Epilogue.

Eve (PGP 4). To be used in Scenes II, III, and IV.

A tree with fruit on it. (Make simple drawing and color.) To be used in Scenes II, III, and IV.

Two pieces of fruit, one for Adam and one for Eve (PGP 5). To be used in Scene III.

A serpent (PGP 6). To be used in Scene III.

Adam tilling the ground (PGP 7). To be used in Scene V.

Eve pulling weeds (PGP 8). To be used in Scene V.

Adam offering a lamb as a sacrifice (PGP 9). To be used in Scene VI.

An angel (PGP 10). To be used in Scene VI.

Adam ordaining Seth to the priesthood (DC 1). To be used in Scene VII.

Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah (DC 2). To be used in Scene VII.

Order of Episodes:

SCENE I:

Scenery: Cloud effects could be used to depict preexistence.
Action: Jesus, Michael, Noah, Abraham, Jacob, and Moses in premortal life, before the earth was created.

SCENE II:

Scenery: The Garden of Eden.
Action: Jesus is shown with Adam and Eve. He has just created them and placed them in the Garden.

SCENE III:

Scenery: Same as Scene II.
Action: Eve is shown talking to Satan, who appears in the form of a serpent. He tempts her to eat from the tree of knowledge of good and evil. She does; then persuades Adam to eat of the fruit, too.

SCENE IV:

Scenery: Same as Scene II.
Action: The Lord God comes into the Garden. He calls Adam and Eve. They are ashamed because they have done wrong. They are told they must leave the Garden of Eden. It is closed so that they cannot come back into it.

SCENE V:

Scenery: Outdoor scene in a field.
Action: Adam and Eve are working in the field to provide for themselves and their children.

SCENE VI:

Scenery: Outdoor scene.
Action: Adam is offering a little lamb on an altar as a sacrifice to God. An angel of the Lord appears and asks Adam why he is sacrificing the lamb. (Teacher may use other figures appropriate to the scene to show other members of the family.)

SCENE VII:

Scenery: Outdoor scene.
Action: Adam is standing under a tree, with his hands on his son, Seth. He is ordaining him to the priesthood. (Here add figure DC 2.) Three years before his death Adam called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah and gave them their patriarchal blessings.

1968-69 SACRAMENT GEMS

(Scriptural references not to be recited.)

for Senior Sunday School

September

"Man shall not live by bread alone, but by every word of God." (Luke 4:4.)

October

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37.)

November

"This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

December

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

January

"This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

February

"Seek ye first the kingdom of God, and his righteousness." (Matthew 6:33.)

March

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

April

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Corinthians 15:20.)

May

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

June

"Ye shall know the truth, and the truth shall make you free." (John 8:32.)

July

"Blessed are the pure in heart: for they shall see God." (Matthew 5:8.)

August

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

for Junior Sunday School

September-October

"Whatsoever is good cometh from God." (Alma 5:40.)

November-December

"Let us love one another: for love is of God." (1 John 4:7.)

January-February

"Thou shalt love thy neighbour as thyself." (Matthew 22:39.)

March-April

The Savior said, "If ye love me, keep my commandments." (John 14:15.)

May-June

"God created man in his own image." (Genesis 1:27.)

July-August

"I will go and do the things which the Lord hath commanded." (1 Nephi 3:7.)

Superintendents

Admittedly it is difficult to squeeze a four-year college course for teachers into 11 easy lessons, but good reports are sounding about . . .

The New Horizon in Teacher Training

Art by Dale Kilbourn.

A new and exciting pre-service teacher training course is now in the pilot stage. For the past fifteen months the teacher training committee of the Sunday School general board has been working prodigiously to incorporate the most recent teacher education techniques into our Sunday School program in such a way as to make them practical and productive throughout the Church.

Good Reports

The new course will involve approximately 11 weekly classes of 1½-hour duration, as compared to the present course of 26 classes of 45-minute duration. Dr. Ruel A. Allred, chairman of the general board Teacher Training committee, admits that it is difficult to squeeze a four-year college course into 11 easy lessons, but the reports we are receiving from the few stakes who are piloting the program are unusually complimentary.

"The greatest thing that's ever happened to our stake!" reports Brother Howard, a dedicated teacher trainer from Snowflake Stake. "I have learned important teaching techniques that I never did learn in four years of college!" admits a pre-service class member from Monument Park Ninth Ward.

The Responsibility of Administrators

When the new pre-service teacher training course is introduced, it will be recommended that each class have not more than eight students. The course will require some preconditioning of teacher trainers. It will be ready for introduction by general board members to stakes of the Church in regional conferences starting in January, 1969. At this time general board members will start training members of stake boards, together with the high council representatives assigned to the Sunday School, and the counselor of each ward bishopric and branch presidency so assigned.

It is particularly important that every stake and ward have competent teacher trainers. Now is the time to evaluate these assignments and see that each teacher trainer has been properly selected, oriented, and motivated in this important assignment, so that he will be ready and "saddle-broken" when the new program is presented.

It is not sufficient that the teacher trainer be the only one who understands the program. It cannot be effectively administered without the understanding of three key groups: those who are involved in administration, those who are teaching teachers how to teach, and the teachers themselves. The observation was made by a member of a stake superintendency recently, "Why should I be interested in teaching? I'm not a teacher. I'm an administrator on the stake level, and I never do any teaching. What has this to do with me?"

The quality of our Sunday Schools is measured largely by the quality of the teaching that takes place in the classroom. The administrator is responsible for the quality of teaching in the Sunday School. It is his responsibility to see that good teachers are selected and that all teachers are trained.

The responsibility of each member of the Stake superintendency is to train his ward counterpart to administer the Sunday School program and to train teachers. The responsibility of each member of the ward superintendency is to train teachers through the in-service program and see that new teachers are trained through the pre-service program. The high council representative is also responsible for quality teaching in the Sunday School of his stake, and the member of the bishopric assigned to the Sunday School is responsible for quality teaching in the Sunday School of his ward. This work cannot be done unless each learns the program. You cannot effectively administer a program you do not understand.

The Transition Period

A problem arises in the transition from the 26-week course to the 11-week course. If a ward starts a 26-week, pre-service class in late September, 1968, it may not be able to finish this course before the new course is introduced by the general board during the early part of 1969. Therefore, we recommend the following:

(1) Stakes whose spring, 1968, Sunday School regional conferences were held in January, February, or March, may, if they so desire, bypass the 26-week, pre-service teacher training class starting in September this year and wait until immediately following their spring, 1969, regional conference to start the new program. Stakes which elect to wait are encouraged to exert their efforts on in-service teacher training during this period.

(2) Stakes whose spring, 1968, Sunday School regional conferences were held in April and May may proceed in September, 1968, with the 26-week course and plan to begin their first 11-week course in September, 1969. (For direction on starting the 26-week course this September, refer to the superintendents page of the July, 1967, issue of *The Instructor*.) This 11-week course can be held two or three times each year. Thus it will be possible to train just as many teachers as in the past, but a much more effective relationship will exist between the teacher trainer and student teachers.

—Asst. General Superintendent Royden G. Derrick.

Answers to Your Questions

Time for Planning Meetings

Q. Should the ward superintendency hold planning meetings during class period?

—Regional Conference.

A. Ward planning meetings should be held at a regularly appointed time and place. At each meeting the superintendency review the status, needs, and problems of each Sunday School class. They review classroom visits and determine solutions to teaching problems. Among the duties assigned to the superintendency are those of advising and training ward faculty members and introducing new teachers to their classes. It is a specific responsibility of each member of the superintendency to visit a class each Sunday. (See the *Sunday School Handbook*, page 57, column C 5.) It is recommended that the superintendents planning meeting not be held during class period.

Training for Ward Superintendency

Q. Where does the ward superintendency receive training on how to visit classes and supervise teaching?

—October Conference.

A. It is the stake superintendent's responsibility to train the ward superintendency in the technique of class supervision and teacher development. The principal opportunity for this teaching is in stake leadership meeting. Stake superintendents will also train ward superintendents in the art of holding faculty meetings for the improvement of teaching. The stake teacher trainer and Junior Sunday School coordinator can be very helpful in this work. By visiting wards, stake superintendencies can discover how effective their leadership meetings are in training superintendents to supervise teaching.

Who Calls Sunday School Workers?

Q. Does the ward superintendent call a person to serve in the Sunday School?

—St. Louis Regional Conference.

A. The bishop is responsible for the Sunday School program in the ward. He designates one of his counselors to assist him in this responsibility. He also selects a ward Sunday School superintendent and calls ward Sunday School faculty members to serve. The superintendent is at liberty to present names of prospective workers to the bishop, who will interview, approve, and call the persons suggested. Bishops often delegate this responsibility of calling and interviewing teachers to their counselors, and in some cases to the Sunday School superintendent. This practice, however, may lessen the feeling of responsibility by the person called to serve.

OUR WORSHIPFUL HYMN PRACTICE

Senior Sunday School Hymn for the Month of September

HYMN: "The Spirit of God Like A Fire"; author, William W. Phelps; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 213.

Many denominations have hymns with which they are particularly identified—hymns which have been significant in their history—hymns which in many cases have been rallying cries for their entire assemblage of believers. One such hymn is "*Ein feste Burg*" (commonly known as "A Mighty Fortress"). One might say that the entire Protestant Reformation was ushered in with this hymn by Martin Luther.

Another such hymn is that great and exultant testament of faith which we are considering this month. The entire history of the Restored Church from the time of the construction of the Kirtland Temple, and in particular the history of all the temples constructed since that time, has included this majestic hymn in a prominent role. Although it was included in Emma Smith's collection of hymns, first published in 1835, and was sung by members of the Church in their meetings prior to the completion of the Kirtland Temple, its full impact was not felt until the dedication of that sacred monument on March 27, 1836. It must have been an occasion of great rejoicing for the saints of that day, who had persisted in their efforts to build a temple against almost insurmountable odds, including—in addition to a cost which in those times was monumental—threats, ridicule, and harrassment of all kinds.

Following an eloquent dedicatory prayer, in which the Prophet invoked the Lord's blessing not only upon the sacred edifice but also upon the nation, its rulers, and the Constitution governing the land, the singers, stationed at each corner of the building, sang, together with the congregation, "The Spirit of God Like A Fire."

How important it is that such a great hymn, so significant to Latter-day Saints, should be sung with vehemence and vigor, but at the same time with great awareness of its character and its proper place in the service. A hymn with the great Church heritage of "The Spirit of God Like a Fire" should certainly be used discriminately—certainly not at the beginning of the service, but rather at its conclusion; and then not as a matter of course, but following a particularly moving meeting, in which the Spirit of the Lord has been richly felt.

There are certain dangers inherent in singing hymns familiar to everyone: habits of long-standing are not easily broken, and many singers of this hymn have formed some very bad habits! One of the most glaring of these concerns diction. How few times have you heard the word "fire" correctly pronounced in the third measure? Rarely does it seem to have one syllable; it comes out with two, something like "fi-yer." The reason for this is obvious: two notes are included for the word, with a slur between. Every effort should be made to sing this word carefully with but *one* syllable, sustaining the "ah" sound until the last moment, at which time the "r" is connected with the next word. And here a word needs to be said about this troublesome letter "r." There is no more disagreeable sound in the English language than a sustained "r"; therefore, avoid singing "r" at all following a vowel, unless the "r" itself is followed by a vowel. When the sustained "r" is followed by a consonant, simulate the "r" sound by prolonging the preceding vowel sound. For instance, on the word "burning," in the first line, the desired result can be achieved by approximating the "r" with a short double "o," such as in the word "good," which sounds admirably close to the "r." Experiment a bit with this practice, and once you have it understood you will find it can make your singers, amateurs though they may be, sound much more musical than before.

The chorister should read the words aloud to note the natural places for phrasing. The text will be more meaningful if a breath is not taken, for instance, after the word "them" in the phrase, "Let glory to them in the highest be given." If the chorister were to make a practice of reading aloud the texts of all the practice hymns with this idea in mind, the congregation's understanding and appreciation of the texts would be enhanced immeasurably.

Observe the suggestion made at the beginning—"with exaltation"—and give this great hymn its due. Conduct and play it in a straightforward, vigorous manner, in a rather martial style, and maintain a rather strict tempo until the final cadence of the final stanza, when the last phrase should be performed in a broad, sweeping manner, breaking the vocal line ever so briefly following the first "Amen."

—*Ralph Woodward.*

Junior Sunday School Hymn for the Month of September

HYMN: "Beauty Everywhere"; author, Matilda W. Cahoon; composer, Mildred T. Pettit; *The Children Sing*, No. 169 (second part).

Recently a teacher of one year's experience commented after participating in a rich program of child music activity, "At first I had the impression that to teach music you merely handed a child a songbook and then you began to sing. Needless to say, many of my boys hated this approach and disliked music time. Since I have introduced other aspects of music, these boys are among my most interested pupils!" Previously she had just been "teaching new songs and singing old ones." This is not enough to sustain the interest of many children.

Music education has long recognized that real learning begins with familiar, not unfamiliar, material. When a chorister sees a familiar number designated as the hymn of the month, her reaction should be, "What learning opportunities are available in this piece of music?"

The practice hymns planned for the year 1968-69 include several familiar ones in which we will search for learning opportunities appropriate for our children, and several which will be new and require most of our attention just to make them familiar. (See list on page 281.)

The month of September brings many new four-year-olds to the Junior Sunday School music period. The program of the Sunday School calls for Course Three children, the three-year-olds and nearly three, to go to classes immediately after the sacrament; so that Course Four is the youngest group which should be present in the music period. (See *Sunday School Handbook*, 1968, page 67, item E 5.)

A superficial listening to Junior Sunday School singing misleads some choristers to think that certain hymns are already "learned" or familiar. Close observation will show that only a few children are carrying the song along, with the others "mouthing" a split second behind the leaders. Ask each class or group to see how much of the "familiar" song they can sing without help. It is not only revealing, but, if skilfully handled, can be a positive incentive to concentrate and learn.

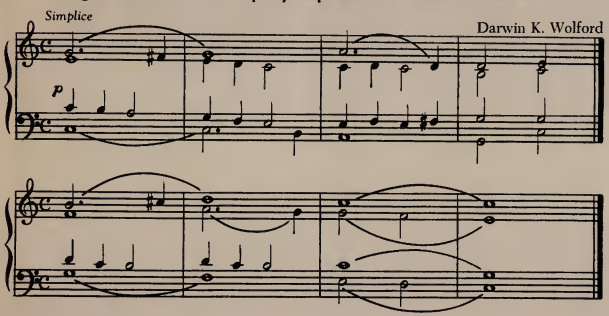
One of the most useless yet frequently heard questions is that of an inexperienced adult asking the children, "How many know this song?" A little child, yearning as he does for approval and recognition, will raise his hand. The sure way to answer the question is to ask in a warm, positive way for the various groups to "Sing as much of the song as you can." One chorister uses "stop and go" lights on flash cards so he can stop part of the Sunday School at the end of a phrase and signal "go" to the group he wants to hear. Caution: Can you see that, "Sing as much of the song as you can," is positive and healthy and shows that the teacher has no expectation of a standard the child may not be able to achieve; while, "Let's see if this group can sing the song yet," may be a prelude to inferior-superior feelings, ridicule, a sense of failure, or arrogance?

At any rate, with all of these precious new spirits before us, let us work with a will to teach the hymn of the month with such thoroughness that each child will carry it home in his heart to bubble forth in his play each day and to enrich his life.

Notice that "Beauty Everywhere" is in two parts; the first in 3/4 meter and the other, on the opposite page, in 4/4 meter. Let us as adults study the two parts and compare them. *The second part is the portion we will teach this month.* It is dignified, rever-

(*Concluded on following page.*)

Organ Music To Accompany September Sacrament Gems



September Sacrament Gems

SENIOR SUNDAY SCHOOL

"Man shall not live by bread alone, but by every word of God."[1]

JUNIOR SUNDAY SCHOOL

"Whatsoever is good cometh from God."[2]

[1]Luke 4:4.
[2]Alma 5:40.

Teaching Aids Corner

GET OFF YOUR PEDESTAL!

Before Class

Relax! Nothing special to do ahead of time for this project. Everything's right in the classroom.

In Class

This is an opener for a lesson on "Humility" or "Judging." Ask for a volunteer and have him stand on a chair looking over the other students. Ask:

1. Can you get a better look at your fellow students from up there?
2. Could you see their actions better?
3. Would it be easier to evaluate what they do from up there because you see more clearly?

Now, ask the student to look down upon himself, and then ask:

1. Can you see yourself more clearly up there than you could if you were standing down on the floor?
2. Can you see yourself as well as you can see others?
3. Why is it hard to see yourself?

Discuss as a class:

1. Often we put ourselves in a high position and judge others.
2. If we keep ourselves humble and try to find our own faults, although this is difficult, we won't be so tempted to place ourselves above others.

—C. Ray and Janet R. Balmforth.

Pedestal

(For Course 11, lesson of August 4, "Rehoboam the Foolish"; for Course 12, lesson of September 8, "A Leader Is Humble"; for Course 16, lesson of September 8, "Our Field of Study.")

JUNIOR SUNDAY SCHOOL HYMN *(Concluded from preceding page.)*

ent, entirely appropriate for the worship service of Junior Sunday School (i.e., that period beginning with the prelude music and ending with the sacrament and the dismissal of Course Three to classes.)

The first part of the song is lilting, swinging, a somewhat animal appeal to the physical joy of nature and of rhythm. The first part, then, would not be considered appropriate for the worship period, but might be acceptable in the music practice period or as part of the inspirational presentation given by one of the classes to the total Junior Sunday School.

To lengthen the eight-measure portion which we are using as an independent hymn this month, we suggest a second verse:

The great blue sky, with sun so warm,
The moon and stars I see,
Oh may my heart be full of thanks,
For all he gives to me.

It is further suggested that after these two verses are learned pictures be brought of many of the things our Heavenly Father has created for us, and that individual classes be encouraged to make up still other verses to be shared when memorized at a later hymn practice. Procedure: show the pictures, discuss them in class, get further ideas from the children, then fill in the blanks.

The ..... *and the* .....,
The ..... *I see,*
Oh may my heart be full of thanks,
For all he gives to me.

In teaching "Beauty Everywhere" as a musical entity, help the children discover through gentle clapping the steady ♩♩♩♩ rhythm of the first phrase and the contrasting ♩. ♪ movement of the second phrase. Another Sunday help them feel the pulse groupings of strong-weak-weak-weak (clap-snap-snap-snap). Melodically, we should feature the awareness of the octave leaps which portray the vast "sky" and the sincerity of our prayer "Oh may . . . ," with the climax of the song on the word "thanks."

—D. Evan Davis.

Advancement Schedule, September 1, 1968

1967-68 COURSE NUMBER	SUBJECT	*1968-69* COURSE NUMBER	SUBJECT
3.	*Gospel Lessons for Little Ones.*	3.	*Gospel Lessons for Little Ones.*[1]
3.	*Gospel Lessons for Little Ones.*	4.	*Beginnings of Religious Praise.*[2]
5.	*Growing in the Gospel, Part I.*	6.	*Growing in the Gospel, Part II.*
7.	*Living Our Religion, Part I.*	8.	*Living Our Religion, Part II.*
9.	*What It Means To Be a Latter-day Saint.*	10.	*History of the Church for Children.*
11.	*Old Testament Stories.*	12.	*Scripture Lessons in Leadership.*
13.	*The Life of Christ.*	14.	*A Marvelous Work and a Wonder.**
15.	*Church of Jesus Christ in Ancient Times.*	16.	*An Introduction to the Gospel.*
17.	*Life in Ancient America.*	18.	*Scriptures of The Church of Jesus Christ of Latter-day Saints.*[3]
19.	*The Gospel Message.*		

NOTE: Except from Course 3, group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

[1]Children nearly three and three years old.
[2]Includes from Course 3 only those children who will be about four years old on September 1, 1968.
[3]Course 18 serves the age group from 17 to 22.

Elective Courses for Adults in 1968-69:

23. *Teaching the Gospel.* (Teacher Training—Restricted).

26. *Family Home Evening Manual 1968-69.* (Family Relations).

28. *Teachings of the Doctrine and Covenants.* (Gospel Doctrine)

30. *A Marvelous Work and a Wonder.** (Gospel Essentials—Restricted).

*Separate Teachers' Supplements will be available for Courses 14 and 30.

1968-69 HYMNS OF THE MONTH

(for Junior Sunday School)

MONTH	HYMN	NUMBER[1]
September	Beauty Everywhere (second part)	169
October*	For the Beauty of the Earth	25
	We Bow our Heads	86
November*	Prayer of Thanksgiving (with new words to be given)	149
December	Far, Far Away on Judea's Plains	163
	Carol of the Shepherds	157
January	But the Lord Is Mindful of His Own	182
February	Love at Home	126
	Mozart's Alleluia (to be published)	
March	He Shall Feed His Flock	181
April	An Easter Carol (to be published)	
May	All Things Bright and Beautiful	175
June	Oh Ye Mountains High	75
July	God's Love	62
August	If with All Your Hearts	180

[1]*The Children Sing*, except where otherwise indicated.
*Those countries celebrating Thanksgiving in October may interchange the October and November hymns.

(for Senior Sunday School)

MONTH	HYMN	NUMBER[2]
September	The Spirt of God Like a Fire	213
October	Father in Heaven	34
November	Jehovah, Lord of Heaven and Earth	83
December	With Wondering Awe	209
January	From All That Dwell Below the Skies	92
February	Come, Thou Fount of Every Blessing	70
March	Let Earth's Inhabitants Rejoice	93
April	Oh Hark! A Glorious Sound is Heard	134
May	Praise to the Lord	150
June	The Lord My Pasture Will Prepare	113
July	Come, Ye Disconsolate	18
August	In Hymns of Praise	9

[2]*Hymns—The Church of Jesus Christ of Latter-day Saints.*

An open and avowed enemy is far less to be feared than a lurking, deceitful one hidden within us. Our weaknesses are pitfalls because they often constitute—

THE UNREBUKED ENEMY

*by R. Crawford Davis**

We first think of an enemy as one who would hurt us physically through war or violence. Further thought persuades us that there are less tangible foes that can injure our bodies more grievously than men. For instance, there are those things against which we have been forewarned in the Word of Wisdom and which are more comprehensively alluded to in Paul's writings to the Corinthians where he admonishes the Saints not to defile their bodies, which are holy temples to the Lord. (See 1 Corinthians 3:16, 17.)

And just as there are insidious enemies that creep in to destroy our bodies, so there are subtle enemies that seek to destroy us spiritually. Alcoholic beverages, dope, and abuses of the appetites are extremely dangerous enemies; but are these any more to be feared than spiritual antagonists, such as ignorance, hate, fear, doubt, procrastination, discouragement, and lack of self-discipline?

We know from the teachings of the prophets that in the resurrection the body and the spirit of man will be reunited to constitute his immortal soul. (See Alma 11:43-45; Doctrine and Covenants 88: 15.) Hence we must deal with the enemies of both body and spirit. Whatever affects the spirit affects the body; whatever injures the body may injure the spirit. The enemy of either is the enemy of the other—and the enemy of our souls. John Henry Evans writes:

Whatever hinders the individual development, here or hereafter, is our enemy.[1]

This definition appears broad enough to encompass all enemies.

Joseph Smith taught that:

Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until He had put all enemies under His feet, and the last enemy was death.[2]

Victory over Satan and his hosts in our continual fight to obey God's commandments is neither quick nor easy. Nor was it meant to be. God intends that our souls be slowly brought to a fine temper in the fiery furnace of adversity in order to strengthen and prepare us for Godhood in the celestial kingdom. President Joseph F. Smith once stated:

. . . I do not know but what we owe in small degree gratitude to those who have bitterly opposed the work of the Lord; for in all their opposings and bitter strife against our people, the Lord has developed his power and wisdom, and has brought his people more fully into the knowledge and favor of the intelligent people of the earth. Through the very means used by those who have opposed the work of God, he has brought out good for Zion.[3]

One particular enemy of the soul stands out as being both prevalent and dangerous in our current generation—*RATIONALIZATION*. This often used and innocent-looking tool of Satan has led to the degradation and damnation of more good people than we will ever know. Rationalization saps our spiritual strength and weakens our will to achieve perfection. With it we seek to justify our misdeeds and gloss over our shortcomings. Do you recognize any of these statements: *Don't be chicken. Just once won't hurt. Everyone else does. No one will ever know. They made me do it. I couldn't help it. It's*

(For Course 9, lesson of August 25, "What It Means To Be a Latter-day Saint"; for Course 19, lesson of June 16, "The Way of Salvation for all Men"; for Course 25, lessons of July 21 and August 11, "With Sincere Heart and Real Intent" and "Not of the World"; for Course 27, lessons of August 11 and 25, "Man's Responsibility for His Salvation" and "The Road to Exaltation"; for Course 29, lesson of August 11, "Practical Religion"; to support family home evening lessons 41 and 44; and of general interest.)

[1]John Henry Evans, *Joseph Smith An American Prophet;* The MacMillan Company, New York, N.Y., 1946; page 292.

*R. Crawford Davis is a former Western States Mission president, and Inglewood and Orange County stake mission president. He and his wife, Helen Hazel Barr, are members of the Fullerton Third Ward, Fullerton (California) Stake, where he is stake Sunday School music adviser and ward choir director. The couple have three children.

[2]*Teachings of the Prophet Joseph Smith,* compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1967; page 297.

[3]Joseph F. Smith, *Gospel Doctrine,* twelfth edition; Deseret Book Company, Salt Lake City, Utah, 1961; page 338.

the best I can do. That's the way the ball bounces. Que será, será—whatever will be, will be? Such statements are the seeds of rationalization, often so small and harmless looking that they cause us to ignore the bitter fruit we eventually must harvest.

Consider the chain smoker whom Elder Sterling W. Sill tells us about. When the connection between smoking and lung cancer was discovered and pronouncements about it began appearing in the press, he was greatly disturbed. He didn't want to get lung cancer, so he gave up reading.[4]

Rationalization certainly is one of the many deadly foes of the spirit.

President Joseph F. Smith said:

For my part I do not fear the influence of our enemies from without, as I fear that of those from within. An open and avowed enemy, whom we may see and meet in an open field, is far less to be feared than a lurking, deceitful, treacherous enemy hidden within us, such as are many of the weaknesses of our fallen human nature, which are too often allowed to go unchecked, beclouding our minds, leading away our affections from God and his truth, until they sap the very foundations of our faith and debase us beyond the possibility or hope of redemption, either in this world or that to come. These are enemies that we all have to battle with, they are the greatest that we have to contend with in the world, and the most difficult to conquer. They are the fruits of ignorance, generally arising out of unrebuked sin and evil in our own hearts. The labor that is upon us is to subdue our passions, conquer our inward foes, and see that our hearts are right in the sight of the Lord, that there is nothing calculated to grieve his Spirit and lead us away from the path of duty.[5]

While we are responsible for our own salvation, the Lord has not left us completely vulnerable to the wiles of Satan. He has provided us with the necessary weapons of defense—through the prophets, the scriptures, constant prayer—whereby we may recognize, battle against, and emerge victorious over all the enemies of our souls in our fight to achieve eternal life. Let us gird up our loins and use them!

[4]See Sterling W. Sill, *What Doth It Profit;* Bookcraft, Salt Lake City, Utah, 1965; page 136.

[5]Joseph F. Smith, *Gospel Doctrine;* page 341.
Library File Reference: GOSPEL LIVING.

Memorized Recitations

For September 1, 1968

The following scriptures should be memorized by students in Courses 12 and 18, respectively, during July and August, and recited in unison by the respective classes during the Sunday School worship service on September 1.

COURSE 12:

(In this scripture Paul tells us that all men from all parts of the earth become members of one family through the Church of Christ.)

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

—Ephesians 2:19, 20.

COURSE 18:

(In this scripture Jesus tells of his mission to take the gospel to others besides the Jews and says that one day all will be united, under his leadership, in the gospel.)

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

—John 10:16.

COMING EVENTS

September 1, 1968
Class Advancement
New Courses Begin

• • •

September 15, 1968
Budget Fund Sunday

• • •

September 22, 1968
Teacher Training
Class Begins
(See superintendent's article, page 276)

October 3, 4, 1968
Sunday School Departmental Sessions
(General Conference)

October 4, 5, 6, 1968
General Conference

• • •

October 5, 1968
Instructor Breakfast

• • •

October 6, 1968
Sunday School Conference

The printed page is our opportunity to scale mountain peaks and thrill to adventure on the high seas; to enjoy life in many cultures and live with people of other lands. It is one of our tangible links with God; it is the repository for the wisdom of the ages. What need we have to read! For in the words of Francis Bacon[1] *. . .*

"READING MAKETH A FULL MAN"

by Ruth Pellissier

Our home burned down when I was a high school freshman. The snow was so deep that night the fire truck could not reach our hilltop. We stood shivering in our nightclothes as the house—and the printed treasures of several lifetimes—went up in smoke. All that we saved from a huge library was nine volumes of Dickens and a crushed grand piano. As Shakespeare, Kipling, Plato, and Chaucer joined other "greats" in flames that night, I felt the plight of people enduring Hitler's purge as they watched piles of books burn. It was the first real insight I had into the chaos in Europe.

(For the general use of Course 7; for Course 10, lessons of September 8 and 29, "Why Joseph Smith Prayed" and "Joseph Smith Reads the Records"; for Course 17, lesson of August 11, "Moroni Finished His Father's Book"; for Course 18, lesson of September 1, "The Standard Works"; for Course 19, lessons of July 14 and 21, "Latter-day Contributions to Scripture"; for Course 25, lessons of July 28 and August 4, "Gems From Scripture" and "Matching Wits on Scripture"; to support family home evening lessons 42 and 43; and of general interest.)

[1] "Reading maketh a full man; conference a ready man and writing an exact man."

An Affinity for the Printed Page

My personal library is very small considering the long affinity I have had for the printed page. I have those nine volumes of Dickens (duplicates that were to be given away), which were saved because they sat in our hall by the front door. To those I have added my own family Bible, three sets of encyclopedias, three dictionaries, a world atlas, a nature atlas, some text books, eight volumes on seashells, a variety of nature books, and a small shelf of miscellaneous writings. In addition there are four shelves of the *National Geographic*, reams of clippings—catalogued in manila folders—and an assortment of government publications.

This limited collection would not fill one corner of the library we lost. However, it does take up space and weight when moving. We have moved often, and my books are the first things to be eliminated when something has to go. The last time we moved I gave four cartons of books to the church (among them a copy of several contemporary translations of the Holy Bible).

I lean heavily on the local library for subjects I must pursue. The State Central Library has sent out, at my request, volumes on everything from Aaron to Zyrion, with many subjects in between. Supplying special requests is a fine service which many people do not realize is available.

My father spanked me only once—that was for destroying a book. I have never forgotten it, nor has the rest of the family. His voice was so rich and melodious that for many years after he died whenever I thought of God I pictured my father. The "voice of God" meant to me a rich, mellow tone of joy, peace, and compassion, the voice of one who read to me often from good books. When he died, the reading aloud came to an end.

Exciting Happenings

At age five, I taught myself to read because I was the youngest and no one now had time for books. It was easy to spell out the labels on spice cans or bottles as my mother cooked. She thought I did this from color and picture identification. She was amazed to learn I had applied it to the Bible and other books. I was reading!—but with wide gaps of misunderstanding and little comprehension. This prompted Mother to find me a few suitable books; I read them over and over again. Books became friends that were dependable and never changed.

When Mom became ill, I was left with a series of relatives and "Homes." I soon learned to consider every change an adventure and think of the way it would sound in a book. Instead of day-dreaming about David Copperfield and Toby Tyler, I was having my own adventures and always waiting, expectantly, for the new and exciting something just around the corner. Maybe it *was* no longer the time for such adventures as in *Treasure Island*, but maybe, just *maybe*, something even more exciting was going to happen to me.

Because of Books

Because books have been a comfort to me, I encourage others to know them. My family is large; yet each of us has his own bookshelf and desk. The smaller boys have folding drafting boards in the garage; their book shelves hold *Mechanics Illustrated* and volumes on cars, planes, and woodworking. Dan collects train lore; Pat collects books on horses; Sherry has a collection on cats; William's books, more varied, include the Landscape Series and other historical volumes. The boys and girls in college have put most of their old things away in trunks, but they have left out their books for the younger ones to use.

No subject is excluded in this house. When Willie wrote a series in junior high school on the subject of Buddha, all of us listened and learned. Sylvan came home one weekend with a fat stone Buddha which Willie had admired, and placed it in the garden under his window. None of us thought it unusual, in this Christian family, when the Buddha, sprayed black and trimmed in gold, replaced the old bookend on Willie's shelf. There he sits, in solemn dignity, guarding Daniel Boone, Stonewall Jackson, Julius Caesar, and other figures of history. His mien is a perfect combination of solemnity and humor.

Long ago I was impressed with the tale of Abraham Lincoln splitting rails to pay for a damaged book. Lincoln's love of books always seemed one of his finest assets. I'm sure it had much to do with the great man he became.

My Heart's Desire

Once, when I was nine, a dear friend took me to the toy store and told me I could have one gift—anything in the entire store. I knew exactly what I wanted, but she had me look at everything before I decided. My friend was prepared to spend as much as thirty dollars! (a great sum in 1933.)

My heart's desire was a gaily illustrated book—one of Thornton Burgess' animal stories! My friend would have bought the entire set, which I ardently desired, but my sense of fair play made me stick to my choice as stated. I could never understand why my choice disappointed her so. Many children like books—even today with TV as competition.

When I was ten, I inquired of our pastor about

(Concluded on following page.)

the nature of the "unpardonable sin" he had mentioned. I had imagined it to be the destruction of Bibles or other good books. What a surprise to learn it was neither! Grownups had a most peculiar set of standards.

In grammar school I did my lessons well, but I was frequently in trouble for reading when I should have been listening. I would finish my geography lesson, then slip a storybook into the larger text. I often became so absorbed I did not notice the teacher in time to slide the storybook out of sight.

One of my high school teachers had reason to complain of this. When I sent her a copy of my first published story, she was very happy. She recalled the hilarious ad libs I had used for stalling until I could find the place in my text. She "knew" I'd someday be a writer. Her only question was, "What took you so long to get started?"

Word by Word

When I lost my first baby, our doctor (a valued family friend) felt as grieved as I. I could not cry; I asked only to be left alone. He sat by my bedside a moment, and when he rose to go he handed me a book and said, "This is not recommended for grief or loss. You already have your Bible; when the shock passes it will comfort you. In the meantime, try reading this. It will help simply to concentrate on words until the world gets back in focus."

He was so right. It was a lightly written essay by Parke Butler. Word by word it led me back to the path of knowing that life goes on and this, too, will pass. It did not amuse me, although it was that sort of book. It *did* set my mind back in an orderly pattern through making it focus on something remote from grief, something that was a part of my habit of living.

The most trying experience of my life was to leave a new baby and a houseful of older youngsters to spend several months in the hospital. The hours that might have dragged endlessly, as I fretted to be home, were instead filled with much profitable reading. I completed some college extension courses, passed my written nurse's exams, and found pleasure in a few current books I had never found time for.

Do you hate to stand in lines? I do. I avoid it whenever I can. During the Second World War I often went without limited items rather than waste time in a long line. But at last I found a solution. You've guessed it. I read a good book! It does not bother me if people are (at first glance) startled. Many people have become well-educated by using every unfilled scrap of time for reading.

I always carry a book or two in the car. If I take the children places, go somewhere with the Scouts, or even run an errand, I grab a book along with my driver's license. It is surprising the good books I have read in front of the schoolhouse, waiting for lagging feet.

God Loves Writers

When I take one of the children to the doctor in Los Angeles, we have many diversions as we travel, but the most rewarding is delving into a book. The youngest goes there twice a week. That is at least 104 times a year, sixty miles each way. We take our own books because long ago we finished reading all of the doctor's. While he was very young, Willie would spell the words as we traversed the freeway. Without losing the thread, I kept my eyes on the traffic, told him the word, and waited for him to go back and read the sentence in a sensible way. He would chortle in astonishment, "Hey, Mom, this is what it means so far." It was more fun than counting cars, doing word puzzles, or keeping track of patrolmen. These days Willie still reads aloud to me—about the physical characteristics of rainfall, or some such thing. I don't always listen, but the habit is one I'm glad he developed.

Because I love books I do not neglect living. I have been busier than many of my friends who never read. I respect the might and influence of the printed page. It is one of our tangible links with God, the repository for the wisdom of the ages. The good in our lives has been the result of man's thinking. The record or plan of that good has found its way into written form; its endurance was thus insured.

"Religions today vary greatly in their ideas of heaven," a young college-bound friend said today. "If there is a heaven, I hope to go there; hell, to me, would be a place where there are NO good books."

I answered him, "In one form or another in heaven the good Lord will provide you with the comfort you have found in books. Never doubt that. *He* dispenses all knowledge; *he* reveals all things. Despite politics and false doctrines the Holy Bible has survived; it is still a best seller today. I am convinced that God loves writers and the good things they write. The survival of wisdom is proof to me that God wants education and understanding to prevail. In my heart I carry hope and courage; I remember many passages from the wealth of good books.

Library File Reference: BOOKS AND READING.

"UPON MY HOLY DAY"

*by Paul A. Tenney**

I have worked for a large national bank for 12 years. My present position involves the processing and analyzing of large loans to corporations and businesses, generally for short-term needs. Among these loan assignments there is one I will never forget. I had worked for ten days gathering information from attorneys, accountants, and businessmen for a request for the loan of many hundreds of thousands of dollars to a professional athletic team. It was an interesting loan application, and I had enjoyed working on it; but now the time had come to face my fellow bankers in our semi-weekly loan committee meeting, where they would pass judgment on my wisdom.

As we surrounded the large mahogany table in the bank's conference room, the late autumn sun filtered through the curtains behind my colleagues. I looked around the table at these men who had combined among them the banking experience of several hundred years; it would be no mean task to convince them of the propriety of this request. They had before them copies of my application, which spelled out and compiled the financial highlights, together with other exhibits to show how both the bank and the customer would benefit from a favorable judgment. A small verse from an old Sunday School manual passed through my mind: "A kite does not rise with the wind but against it." I knew it would be a long afternoon.

The questions came. A half-hour's discussion turned into an hour. And then finally, a vote was taken. The request was approved. I had worked hard for it, and I felt good.

President McKay has stated that temptation can come to us in many forms and in many varied circumstances. Our modern prophet's cry has been for the saints *to obtain the spirit of the Lord.* Just as the towering oak tree can easily weather the strong winds but can fall prey to an insect half the size of a fingernail, so it is with man. We should be aware lest we fall.

It was during the following week that the telephone rang and my wife answered. I was not home, but when I returned she explained that an associate at work had called to say he had free passes for "my team's" game that Sunday afternoon, as a "thank you" for work well done on the loan. I had spent many hours and much effort on this team's request; here was an excellent opportunity to see the fruition of this work. The team was in first place; there was a new stadium recently constructed which I had never seen. It would be possible to teach my class that Sunday morning and then take my son to the game. It would mean missing only sacrament meeting—only *one* sacrament meeting.

These thoughts quickly passed through my mind, and they were gone. I went to my bedroom and knelt down and asked for strength. The words from the Doctrine and Covenants came to me: ". . . Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (Doctrine and Covenants 59:9.) I could now return the phone call and excuse myself from their company. Certainly my banking friends would be disappointed; but had I gone, I would certainly have been more of a disappointment to myself and to my family.

That Sunday morning in my Sunday School class, which is comprised of high school students (Course 17), I mentioned my decision and asked them what I should have done. There was considerable discussion, typical of this age group. Finally Paula, the class secretary, raised her hand and said, "Brother Tenney, we would have been disappointed if you had gone to the game."

As if these answers were not enough, as I sat with my family in sacrament meeting later that afternoon, I felt something in my coat pocket. I reached in and removed a small pamphlet. Where it came from I do not know. I had worn this suit many times before and did not remember the pamphlet. As I turned it over, I read the title, "The Sabbath, a Statement by The First Presidency," dated June 19, 1959.

Truly the counsel of the Prophet is wise. With the Lord's spirit, a man can be strong, withstand temptation, and obey the commandments.

(For Course 9, lesson of July 7, "People Are Responsible for Their Own Acts"; for Course 12, lesson of September 15, "A Leader Is Courageous"; for Course 16, lesson of September 22, "Religious Faith"; for Course 25, lesson of July 21, "With Sincere Heart and Real Intent"; to support family home evening lesson 41; and of general interest.)

*Paul A. Tenney is an assistant vice-president for the United States National Bank. He is Sunday School superintendent in the San Diego 10th Ward, San Diego (California) Stake.

Library File Reference: SABBATH DAY.

A teacher of the Family Relations course in Sunday School tells how to teach . . .

THE MOST IMPORTANT TEACHERS

*by John R. Pfeifer**

The need for the Family Relations course in Sunday School is best stated in the words of President David O. McKay:

Every child is, to a great degree, what he is because of the ever-constant influence of home environment and the careful or neglectful training of parents.[1]

Beginning last year, this course has taken the *Family Home Evening Manual* as a text, in an endeavor to teach parents how to present the lessons successfully in their homes.

"The purpose of the Home Evening," states the new (1968) *Family Home Evening Manual*, "is to teach you and your family to live gospel truths more perfectly . . . [in a home] where both parents accept teaching their children the gospel as their first and most important responsibility."[2]

Because in this course we are preparing a group of teachers (the parents) to reach a class containing all age groups (the family), we have encountered some problems which are unique to this course. One such problem is the very basic one of motivating parents so that they will have a desire to hold regular family home evenings. A second problem is more subtle. It initially appeared difficult to teach this course so that it would reach parents of all age groups, from teens to preschool children. We often found that in stressing techniques for parents of preschoolers, we lost the interest of our parents who have teen-agers. Conversely, unless we applied principles which were useful to parents of preschoolers, these parents felt we weren't providing them with the help they needed.

From these problems and our attempt to cope with them, I have tried to indicate briefly the method I have used in teaching this course.

1. Practice What You Preach

It is impossible to teach sincerely the value of holding regular family home evenings if we, the teachers, do not practice this principle in our own homes. Unless we are gathering our own families together consistently and faithfully each week, in the manner suggested by the leaders of the Church, we can hardly place ourselves in a position to teach these principles to others. No individual in the Church, no matter how busy, is exempt from this sacred responsibility. Students in class are quick to spot sincerity. True sincerity comes from conviction; and conviction grows from practicing the principles given us by our leaders.

2. Know What You Teach

It is tragic, but unfortunately true, that many teachers go into class ill-prepared, with a less-than-adequate understanding of what they are about to teach. They have not read their lesson in sufficient depth or prepared a lesson plan. Read and study both the *Family Home Evening Manual* lesson and the teaching supplement faithfully prior to presentation in Sunday School. Know the stories and the use of the recommended visual aids before attempting to describe these to members of the class. *Prepare a lesson plan!*

Photo by Sherman T. Martin.

Teachers must hold regular family home evening in their own homes in order to motivate parents to do likewise.

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*John Roy Pfeifer teaches the Family Relations class in Pontiac Ward, Detroit (Michigan) Stake. Born in Saskatchewan, Canada, he received his B.A. (1956) and M.D. (1958) from the University of Saskatchewan and became a Diplomat of the American Board of Surgery in 1965. He is now a vascular surgeon in Detroit. Since his conversion to the Church in 1953 he has served as teacher and officer in the Sunday School and in priesthood quorums, and is now high councilor in his stake. His wife is Jeanne Edith Pachal; the couple have four children.

[1] David O. McKay, *Man May Know For Himself;* Deseret Book Company, Salt Lake City, Utah, 1967; page 169.

[2] *Family Home Evening Manual,* 1968; pages III and IV.

3. Teach Basic Principles

Each family home evening lesson involves a basic gospel principle which can be stated in a few words and then broken down into several supporting concepts. In the preparation of your lesson plan, condense the entire lesson into the basic principle involved and its accompanying concepts, and then decide how best to emphasize these important thoughts. *Teach principles, not lessons from a book—ideas, not words from a page.*

4. Teach Parents To Teach Their Children

As previously stated, each lesson contains a basic principle which can be discussed on an adult level. Remember, in the Family Relations course we are charged to teach the parents and inspire them so that they, in turn, will teach their children. *We cannot expect parents to teach their children basic principles unless they understand the principles themselves.* Therefore, a good portion of each lesson should be devoted to a thorough discussion of the basic gospel principle involved in the family home evening lesson for the week. A parent must understand this lesson in adult terms before he can turn around and present it to his children in terms which they can understand.

At the same time, it is vital to take time each Sunday to discuss the proper presentation of the lesson in terms that our children can understand. Present the lesson to parents so that they can understand it, and then show them how to present it to their children. (The manual contains many excellent stories and activities for this purpose.) Usually, discussion of implementation for small children, (preschoolers) can be carried out briefly just before the end of each class period. Teenagers frequently understand the lesson as it is discussed at the adult level. Remember that the parents you teach will have children of all ages, from preschool through high school.

5. Let Your Class Teach You

Involve your class members in discussion. Do not come into the classroom prepared to lecture for an hour. Remember that each family home evening lesson involves a basic gospel principle which can be stated in a few words and broken down into several major points. Do not make all of these points yourself. Throw out questions to the class so that their answers will make the points of the lesson. In this way, your class members will build your lesson theme for you, (if you are careful in guiding discussion). There is no substitute in the learning process for active participation via discussion. *If you state a principle for the class, few will remember it. However, let the class tell you the major lesson points, and most will remember them.*

Every lesson in the *Family Home Evening Manual* involves the practicalities of everyday living. Involving class members in discussion is not difficult when you slant the lesson to the daily problems which we all encounter. Each member of your class will have some ingenious method of handling a specific problem relative to teaching the gospel to children. Involve them in a discussion, and *you will learn from them.* In turn, you will be more able to teach others.

6. Make Parents Want To Teach

Insist that the parents keep up with you on a weekly basis in carrying out the family home evening lessons in the home. The ideal way to make this course work is to discuss the lesson on Sunday and have the parents present *that same lesson* the following week. In this way the discussion of the previous Sunday is fresh in their minds and presentation to their children is much easier. If parents do this, it is also possible at the beginning of the lesson on the following Sunday to discuss problems of the previous week's family home evening.

Everyone needs constant reminding to carry out his responsibilities pertaining to the gospel. Take time each week to ask how many people are holding a regular family home evening and how many presented the lesson discussed the previous week. Thus, your class members will be reminded of their obligations, and more frequent and effective use of the manual will ensue. Faith-promoting incidents occurring in or as a result of individual family home evenings will be a stimulus to those who are less faithful.

7. Look Ahead!

Make assignments for the following week. You, as instructor, should always be at least one lesson ahead of the class, thus making it possible to describe briefly the coming lesson and make necessary assignments for the following Sunday. This creates more incentive to read the lesson and further stimulates discussion.

* * *

The Prophet has charged us with the responsibility of strengthening our homes. Family home evening provides us with a marvelous opportunity to build celestial families that will never be parted. It is our sacred trust as teachers of the Family Relations class to build desire and enthusiasm for the family home evening, and thus help our brothers and sisters build for eternity.

Library File Reference: TEACHERS AND TEACHING.

Quarterly Outline of Sunday School Lessons

First Quarter, 1968-69

COURSE OF STUDY 1967-68		Course No. 3: Gospel Lessons for Little Ones	Course No. 5: Growing in the Gospel, Part I	Course No. 7: Living Our Religion, Part I	Course No. 9: What It Means To Be a Latter-day Saint	Course No. 11: Old Testament Stories
COURSE OF STUDY 1968-69	Course No. 3: Gospel Lessons for Little Ones*	Course No. 4: Beginnings of Religious Praise*	Course No. 6: Growing in the Gospel, Part II*	Course No. 8: Living Our Religion, Part II*	Course No. 10: History of the Church for Children	Course No. 12: Scripture Lessons in Leadership
APPROXIMATE AGES—1968	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12
1968 SEPTEMBER 1	We Belong to a Family (1)	God Plans a Beautiful World (3)	Presiding Council in the Kingdom of Heaven (1)	Faith (1)	Prophecies Are Fulfilled (1)	Class Organization—Course Preview
SEPTEMBER 8	We Have Joy at Home (2)	Heavenly Father Created All Children (4)	God, the Eternal Father (2)	Faith, "Thy Will Be Done" (2)	Why Joseph Smith Prayed (2)	A Leader Is Humble (1)
SEPTEMBER 15	We Have Joy in Family Excursions (3)	God Plans for Day and Night (5)	Jesus Christ, a Member of the Presiding Council (3)	Faith "In Things Not Seen" (3)	An Angel Was Joseph's Teacher (3)	A Leader Is Courageous (2)
SEPTEMBER 22	We Have Joy in Family Worship (4)	God Made Night (6)	Holy Ghost, a Member of the Presiding Council (4)	Faith with Work (4)	Joseph Received the Plates from Moroni (4)	A Leader Is Unselfish (3)
SEPTEMBER 29	Our Heavenly Father Tells Us What Is Wise to Drink (9)	Heavenly Father Plans Food for Us (18)	God's Kingdom Began with Adam (5)	We Are Baptized by One Having Authority (5)	Joseph Smith Reads the Sacred Record (5)	A Leader Is True to His Calling (4)
OCTOBER 6	Our Heavenly Father Tells Us What Is Wise to Eat (10)	God Gives Us Water (19)	Adam Held the Priesthood (6)	We Are Baptized by Immersion (6)	The Book of Mormon Teaches Baptism (6)	A Leader Loves His Fellowmen (5)
OCTOBER 13	Our Heavenly Father Wants Us To Be Wise in Our Play (11)	Animals and Birds Have Food (20)	Patriarchs Led God's Kingdom (7)	He That Is Baptized Shall Be Saved (7)	The Church of Jesus Christ Is Restored (7)	A Leader Does the Lord's Will (6)
OCTOBER 20	Our Heavenly Father Has Wisely Planned a Time To Rest (12)	Animals and Birds Have a Home (21)	Abraham Was a Patriarch (8)	Who Is the Holy Ghost? (8)	Missionaries Teach the Gospel (8)	A Leader Cooperates with God (7)
OCTOBER 27	Thank You For Our Own Special Blessings (40)	Children Should Have a Home (22)	Prophets Carried on the Work (9)	How Does the Holy Ghost Help Us? (9)	The Prophet at Kirtland and Independence (9)	A Leader Worships God (8)
NOVEMBER 3	Thank You For Other Daily Blessings (41)	We Are Born To Be Loved (14)	Elijah Was a Prophet (10)	Receive the Holy Ghost (10)	The Saints Leave Jackson County (10)	A Leader Accepts Responsibility (9)
NOVEMBER 10	Thank You For Parents and Other Helpers (42)	We Are Born To Love (15)	Nephi Was a Prophet (11)	We Have Been Given the Right To Choose (11)	Zion's Camp (11)	A Leader Is Sincere (10)
NOVEMBER 17	Thank You Words and Thank You Deeds (43)	When Jesus Was Born (7)	Alma Was a Prophet (12)	Repentance Is Necessary (12)	Review	Review
NOVEMBER 24	We Love Each Other (48)	When Jesus Was a Boy (8)	We Are Thankful (47)	Our Heavenly Father Forgives (13)	Kirtland Temple (12)	A Leader Has Courage To Do Right (11)

*Junior Sunday School lessons have been rearranged for more effective presentation at appropriate times of year. Enrichment in *The Instructor* will be planned to support lessons as outlined above.

Quarterly Outline of Sunday School Lessons

First Quarter, 1968-69

Course No. 13: The Life of Christ	Course No. 15: Church of Jesus Christ in Ancient Times	Courses Nos. 17, 19 Life in Ancient America The Gosel Message	Course No. 23: Teaching the Gospel	Course No. 25: Famliy Home Evening	Course No. 27: Messages for Exaltation	Course No. 29: The Articles of Faith*
Course No. 14: A Marvelous Work and a Wonder*	Course No. 16: An Introduction to the Gospel	Course No. 18: Scriptures of the Church of Jesus Christ of Latter-day Saints	Course No. 23: Teaching the Gospel	Course No. 26: Family Home Evening	Course No. 28: Teachings of the Doctrine and Covenants	Course No. 30: A Marvelous Work and a Wonder*
13, 14	15, 16	17-22	Preservice Teachers—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Gospel Essentials—Adults
Unit 1 Introduction (1)	Class Organization—Course Preview	The Standard Works (1)	During these weeks initiate and complete plans for Teacher Training program. (For alternate program see superintendent's article, page 276.)	Getting the Most from Your Home Evenings (1)	Preview and Organization	Position of LDS Church (1)
Unit 2 Introduction (2)	Our Field of Study (1)	The Scriptures —An Overview (2)		He That Hath Eternal Life Is Rich (2)	Historical Background (1)	Visit of the Father and Son (2)
Unit 2 The Godhead (3)	Meaning and Value of Faith (2)	The Nature of Scripture (3)		Search These Commandments (3)	Composition (2)	Personality of Father and Son (3)
Unit 2 The Godhead (4)	Religious Faith (3)	The Books of the Old Testament (4)	Introduction to the Course	Our Father in Heaven Loved Us (4)	How Revelation Comes (3)	False Doctrines; Universal Apostasy (4)
Unit 3 Apostasy (5)	Review	Distinctive Characteristics of the Old Testament (5)	The Teacher's Calling (1)	Love First Yourself (5)	Testimony Concerning the Book (4)	A Marvelous Work and a Wonder (5)
Unit 3 Apostasy (6)	God Lives (4)	The Old Testament Is Great Literature (6)	Developing Teaching Materials (2)	Others Also Need Our Love (6)	Discern the Things of God (5)	Coming of Book of Mormon (6)
Open Sunday	Three Persons in the Godhead (5)	This Is God's World (7)	Gospel Principles Are Vital Truths (3)	Sending Correct Messages (7)	Jesus Christ (6)	A New Witness for Christ (7)
Unit 4 Restoration (7)	Nature of God (6)	The Mosaic Law (8)	Obedience Is Learned (4)	What Difference Can Prayer Make? (8)	Review	God Speaks to His Children (8)
Unit 4 Restoration (8)	God's Character (7)	The Nature and Mission of a Prophet (9)	Teaching Must Match Learning (5)	Review	A Message of Gladness (7)	Book of Mormon Fulfills Prophecies (9)
Unit 4 Restoration (9)	Review	True Religion as Taught by the Hebrew Prophets (10)	Place of Memorization (6)	Prayer Is the Soul's Sincere Desire (9)	Priesthood (8)	Divinity of Book of Mormon (10)
Unit 4 Priesthood (10)	Nature of Man (8)	The Hope of a Better World (11)	Matching Lesson Content to Readiness (7)	Draw Near Unto Me (10)	The Elder (9)	Restoration of Priesthood (11)
Unit 4 Priesthood (11)	Purpose of Life (9)	Old Testament Wisdom (12)	Good Lessons Present One Concept (8)	Peace, Goodwill Toward Men (11)	The Seventy (10)	Church of Jesus Christ (12)
Unit 4 Patriarchal Blessings (12)	Man Is Free (10)	Review	Teaching Concepts about Religion (9)	Putting Our Good Will To Work (12)	The High Priest (11)	Ordinance of Baptism (13)

Numbers in parentheses are manual lesson numbers.
*Separate Teachers' Supplements will be provided for Courses 14 and 30.

The Scriptures

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

(THE NEW COURSE 18)

Study of the standard works of the Church can be among the most exciting and rewarding experiences any of us ever have in the gospel. The scriptures are the main source of our knowledge of God and of how men and women establish a relationship with him, as they attempt to fulfill his purposes in their lives and in the world.

Many of us, especially as young people, lack sufficient knowledge and appreciation of the scriptures, largely because we have never learned how to go about reading and understanding them. We may be well acquainted with certain favorite verses or stories, but we are woefully ignorant of these books as a whole. Further, we lack appreciation of the proper nature and function of the scriptures, so that even when we do study them with some diligence, too often we fail to understand or appreciate them as well as we had hoped.

Before attempting a study of the several books of scriptures separately and in detail, what we need is a general introduction to the whole body of scriptures. We need to understand the processes by which scripture comes to be spoken, written down, compiled into separate books, canonized, and translated into many languages. We need to recognize the great variety of different literary forms adopted by writers of scripture for many different purposes. In the Bible, for example, we find narratives, rituals, sermons, religious histories, psalms and proverbs, prophecies, parables, letters, visions, and many other kinds of writing. We need to appreciate clearly that not all parts of scripture can be understood in the same way. Different books have different purposes and values. With all this variety, however, we must come to understand the basic unity and integrity of the scriptures in terms of a common underlying spiritual purpose and function.

This point of view is richly elaborated and developed in the fine new manual to be used this fall in Course 18. Following are a few exciting features of the new manual. It presents:

1. *An overview of the scriptures as a whole*
2. *A discussion of the nature of scripture*
3. *Sections on each of the standard works, introducing their content and revealing their distinctive features*
4. *Guides to understanding and appreciating the scriptures.*

Following are the *course objectives* of this manual as set forth in the suggestions for teachers:

1. *To help youth gain a greater knowledge and understanding of scripture*
2. *To help youth enjoy reading the scriptures*
3. *To help youth build faith in God and his word*
4. *To help youth* internalize *the great ideals and principles taught in scripture.*

Also from the suggestions for teachers we read:

Ours is a long-range purpose. Although we wish to make each lesson worthwhile, adventurous, exciting, and relevant for living immediately, we also wish to have students fall in love with these books, make companions of them, and return to them again and again through the years.

Teachers who love the scriptures will easily catch fire from these objectives. Such teachers will find the new manual a wonderful torch for kindling the same fire in their students. Young people today are eager for new spiritual and intellectual adventures. The new manual, solid as the scriptures themselves in its content, but wholly new and fresh in its approach, is sure to be received eagerly and gratefully by such young people and their teachers.

(For Course 18, lesson of September 8, "The Scriptures—An Overview"; for Course 19, lesson of July 21, "Latter-day Saint Contributions to Scriptures"; and of general interest.)

Library File Reference: SCRIPTURES.

Classified Contents of the DOCTRINE and COVENANTS

Compiled by Minnie E. Anderson. (Reprinted from THE INSTRUCTOR, *September, 1958.)*

Rise and Development of Church

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- Civil Government — Sec. 98 - Sec. 101 - Sec. 134.

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INSIDE JOB

JONAH: HE COULD NOT FLEE FROM HIMSELF.

Art by Dale Kilbourn.

Wilfrid Van Wyk is a graying eagle of a man who is known for his plain speaking and warm friendliness. For years he has been managing European concert tours from his office in London. I met him about three years ago, and during one of our many chats we talked about some of the world's great musicians he knew.

The conversation turned to one young artist. "Yes, he is really good," Wilfrid said, "but what he needs is to sit on a mountaintop and get acquainted with himself."

I have thought often of that statement of my English friend. Each of us needs to take time to really know the person within.

The other day a banker friend[1] told me about a young couple he knew in the Midwest. Together they operated a photographic shop. But things were not as "pretty as a picture" in their shop. The couple quarreled.

"You know, we're thinking of moving to New Orleans," one of them said to my friend. "Perhaps we can find some peace there."

My friend replied: "You probably will not. You cannot run away from trouble. Happiness is an inside job."

Most of us want to "get away from it all" at times. We are not so different. About the time that Homer, the ancient Greek, was writing his *Iliad* and *Odyssey* there lived a Hebrew named Jonah, son of Amittai. Remember how Jonah tried to run away? The Lord had asked him to go as a missionary to Nineveh. Instead, Jonah fled to Joppa, the seaport. There he took a boat bound for Tarsus, some 500 long miles from Nineveh. But Jonah found no peace. Storms lashed the boat in which he traveled. The crew tossed Jonah into the sea. Things did not turn for the better until something happened inside Jonah, in the depths of the sea. He said of the experience: "When my soul fainted within me I remembered the Lord."[2]

Saul, the tentmaker of Tarsus who became the Apostle Paul, wrote to the Corinthians: "Examine yourselves . . . prove your own selves."[3]

There is a wondrous world inside each of us. Discover it. Discover the hidden strengths there. Discover the divinity that is there. Every man has it, because every man is literally a son of God. Respect for people, beginning with ourselves, grows as we know them better. Every Saul begins becoming a Paul as he gets really acquainted with himself.

One of my memorable experiences was a visit to the ruins of ancient Delphi of Greece, cuddling beside gray, craggy, and pine-patched Mount Parnassus. Delphi was the most influential religious center of the early Greeks. It is said that there were three maxims inscribed on Delphi's famed temple of Apollo. The first:

"Know thyself."

Abraham Lincoln, in the gloom of that night known as the Civil War, said to the Missouri Committee of Seventy:

"I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me."[4]

Lincoln spoke of the friend inside. No one can be a friend until he is really known.

I need more often to find the time and the mountaintop Wilfrid Van Wyk talked about. I need to get better acquainted within. Through the ages prophets and wise men have been telling me: "Happiness is an inside job."

—Wendell J. Ashton.

(For Course 9, lesson of August 25, "What It Means To Be a Latter-day Saint"; for Course 13, lesson of August 18, "I Am with You Alway"; for Course 8, lesson of September 8, "Faith, 'Thy Will Be Done' "; for Course 16, lesson of September 22, "Religious Faith"; for Course 26, lesson of September 29, "Love First Yourself"; to support family home evening lesson 5; and of general interest.)

[1]T. Bowring Woodbury.

[2]Jonah 2:7.

[3]2 Corinthians 13:5.

[4]In 1864.

Library File Reference: HAPPINESS.